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Truth and Vedas

(Being Translation and Exposition of the 'Vibhrat' Hymn Rv. X, 170.)

THAKUR DATT DHAVAN.

OM.

Vedic Texts No. 2.

(NEW SERIES.)

TRUTH
AND
VEDAS

(Being Translation and Exposition of the 'Vibhrat' Hymn Rv. X, 170.)

BY

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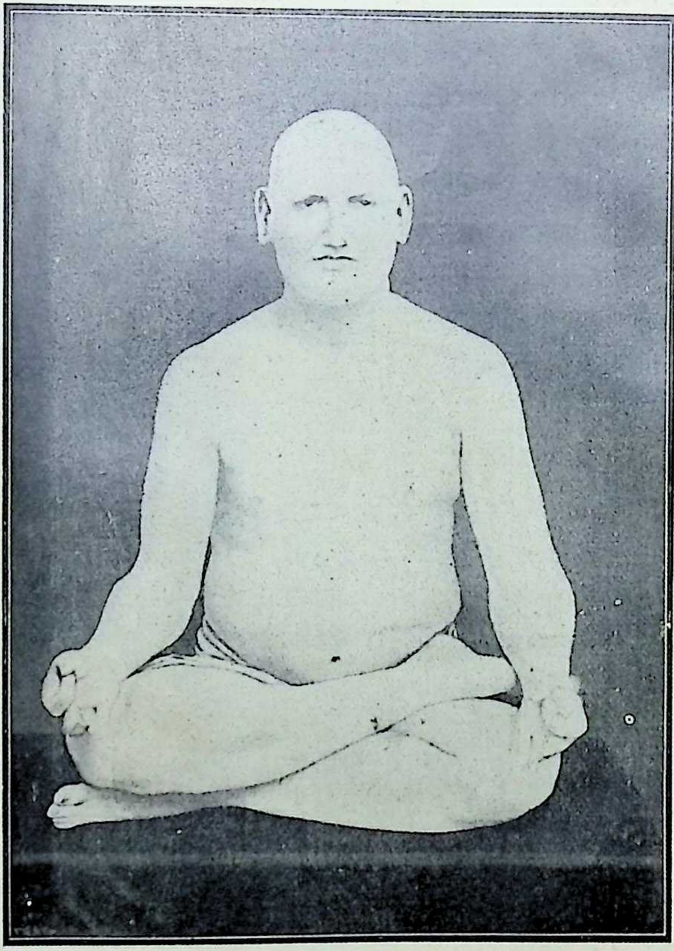
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Swami Dayanand, founder of the Arya Samaj.

Born 1824. A D.] [*Died 1883.* A. D.

DEDICATED

ON THE OCCASION OF HIS BIRTH CENTENARY,

TO THE

SACRED MEMORY

OF

MAHARSHI SWAMI

DAYANANDA SARASWATI

Whose Works and Life, impressed on the Writer's Mind

A LOVE OF, AND REVERENCE FOR,

TRUTH.

PUBLISHER'S NOTE.

Truth is the 1st and the last Virtue of the Ethical code of the Vedic Religion. The place of importance allowed to it in all departments of Aryan life can well be illustrated by the fact that the most expressive word for a gentleman in Sanscrit is सज्जन (Sajjana) or "true man". How far the Aryan race has lived to this ideal is the theme of the present booklets "Truth: Bedrock of Aryan culture" and "Truth And Vedas". We are thankful to Rai Bahadur Thakur Datta Dhavan of Dera Ismail Khan for this valuable and learned addition to the Literature of the Arya Samaj and we hope that those who are accustomed to speak lightly of the truthful character of the Aryans will find herein an ample means of disillusion.

We owe the public an apology for many defects in the printing of the book. But the fact is that we had only a fortnight at our disposal. We cannot with propriety omit to

mention the names of two promising Arya Kumars, Syts. Satya Prakash and Vishwa Prakash, of the Allahabad University, who devoted their valuable time to proof reading and other minor details and without whose help, it would have been impossible to turn out the books in such a short time.

NARAYAN SWAMI,

President,

Dayanand Birth Centenary

Committee, Muttra.

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Exposition.

PREFACE.

Twenty-seven long years have gone by since 1897 when I wrote the first Vedic Tract on "Public Spirit" as an Exposition of the Rig Veda Mantra X. 191, 2; it was well received and a second edition was published among his "Papers for the thoughtful" by the late Lala Jivan Dass Pensioner, the G. O. M. of the Arya Samaj, who was so well known for his sincereity and fearless truthfulness, as also for his indefatigable labours in the Cause. Translations in Hindi, Urdu and Gujrati were made and issued with my consent, and I was pressed by many friends to continue the series. Being conversant with the difficulties of the task I felt great diffidence in undertaking a toil for which, owing to my very limited knowledge of Sanskrit, Vedic literature and Science, I considered myself by education and training to be unfitted. I feared that I would not, by mere plodding, be able to do justice to the deep meanings, the profound significance of the Vedic Mantras, or to the sublime lessons inculcated therein. I had hoped that abler men would come

forward to continue the noble work, which was begun by Pandit Gurudatta Vidyarthi, M. A.; but that hope still remains unrealised, as there are so few scholars engaged in Vedic study or research. The result is that during the past thirty or forty years so little literature, which can appeal to learned men or savants, has been produced in Sanskrit or in English. Educated Indians and Europeans ask for books which they can read with profit, but their curiosity remains unsatisfied. It has thus come to pass that while the philanthropic activities of the Arya Samaj in starting Boys' Schools, Colleges, Gurukulas, Kanya Mahavidyalaya, Girls' Schools and Orphanges, and in relieving distress due to Famine, floods or other calamities, are fully appreciated and praised, its Mission finds so little response among thoughtful men. Its critics have come to hold the views, rightly or wrongly, that the Samaj is becoming the hunting ground of half educated though earnest people, who are unable to attract higher intellects to its propaganda.

Though I had neither the inclination nor the capacity or supplying the want of good

literature in English, I kept up, in my own way my *Svadhaya* or Vedic self-study, whenever I could get time in a very busy life, from other public activities. My plan was to get hold of a hymn or chapter that struck my fancy, and to try to go on with it day by day until the whole was finished. The first thing I did was to copy out a Mantra in my Note Book, and then to jot down from the Dictionary the meanings of each word. I would next look up the Commentary and Griffiths' translation, and then write out the meaning of the whole as I understood it. The Mantra was afterwards committed to memory. When I thought that I had not got the correct sense, I continued to revolve it at leisure in my mind for days and sometimes for weeks. When the real sense dawned upon me, I wondered how my brain had not at first caught such a natural interpretation, which now seemed so self-evident. At times I also wrote out brief expositions for my own use. I thus came to have a few "copy books", containing translations and rough notes of a number of Vedic Mantras and hymns.

When in May 1924 Shriman Narayana Swami, the savant who has for years been

working so unselfishly and zealously, came over here to lecture at the anniversary of the local Arya Samaj, he pressed me hard to write something in connection with the Birth Centenary of Maharshi Swami Dayananda Saraswati. I told him that in 1920 I had written some notes as the exposition of a hymn on Truth, the primary object of the great Swami's Mission, but I could not publish them as one of the Mantras presented great difficulties. The request of such a selfless worker and revered brother was to me a command, and I promised to do my best. With further studies when I was able to get at the correct meaning of the Mantra, I made up my mind to finish the Exposition and to revise the whole. What purported to be a small tract has grown into a booklet. I have spared no pains to bring out the real import of the lessons taught, and have quoted a number of other Mantras, with the originals for reference in footnotes, in confirmation of the sense therein propounded. It is for the public to judge how far I have succeeded in the attempt.

DERA ISMAIL KHAN: } THAKUR DATTA.
24th November, 1924. }

Satyarthi.

INTRODUCTION.

The *Vibhrat* hymn (Rv. X. 170) of which an Exposition is presented in this booklet, is one of the grandest and most fascinating in the Vedas. It consists of four Mantras. The metre of the first three is *Jagati*, containing four *padas* or quartettes of 16 syllables each; that of the last is called *astar pankti*, its two stanzas have different number of syllables. According to the *anukraminaka*, or old Vedic Index, its *devata* or subject-matter is *Surya*, the sun, and its Rishi or Seer his son Vibhrat. A careful consideration, however, of its contents, based on a critical examination of the various words and their meanings, shows that the theme of the hymn is not the solar orb, but Truth the *adibhautic* or psychical luminary which enlightens men's minds and imparts vigour to it, and which in its *adhyatmic* or spiritual phase is identified with the Deity. The word *Satyam*,* Truth, "placed in Dharma" Law

* It may be noted that the word *Surya* occurs only once in the third Mantra; it is in the masculine gender; whereas *Satyam* and all the adjectives *Vibhrat, brihad, Subhritam, Vaja-satamam,* etc. are in the neuter gender and so also is the pronoun *idam*.

of Righteousness, occurs in Mantra 2, and though *Vibhrat* intensely illuminating, may also apply to the sun, the peculiar term, which is indicated as a synonym of Truth is *brihad* (a word derived from the same root as *Brahman*, the Supreme Spirit) meaning 'vast and lofty'. Mantra 3 is however decisive, as herein it is described as the "noblest and best light", like the sun to see. Mantra 4 which conveys the assurance that by this light man attains to *svar*, the bliss-region, makes the conviction still more irresistible that the Shruti in this hymn is speaking of the intellectual luminary, and not of its physical counterpart. An uniform arrangement of the Mantras has been adopted. (1) First is given the *samhita patha*, euphonic reading, (2) followed by its *Pada-patha*, or word-reading, which is divided into its four *padas* or quaretettes; for facility

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These words cannot, therefore refer to Surya and qualify *Satyam* or its synonym *brikad*.

In Mantra 3 it is expressly said that "this light is *called brihad.*"

Griffiths renderings are :—

In Mantra 2 :—

"Radiant as high Truth,
Truth based upon the Statute."

In Mantra 3 :—

"All-lighting, radiant, mighty as the sun to see."

of reference each word is numbered (3) Then come the several words and their meanings in the Dictionary, with these is denoted, where needed, the derivative sense, by giving the *dhatu* or root and its significance. The sense given to the principal words by Wilson and Griffiths in their translations of the Rig Veda are also indicated. The former having, as a rule, adhered to the orthodox medieval commentary of Sayanacharya, it has not been considered necessary to give many quotations from the latter's exegesis. In half a dozen words* where I have ventured to differ from all these authorities I have given my reasons and tried to explain the position taken. (4) Then come the Literal Translation of each quaretette with indicative figures for the various words. (5) Next to it is the Paraphrase for making clear the purport. (6) To facilitate comparison I have appended the translations of the Mantras by Wilson and Griffiths. (7) The Exposition is divided into paragraphs with appropriate headings, derived generally from the quaretettes. In the exposi-

*See *Somyam, brihad, vatajutah, Yajna* Mantra 1; *dharman* in Mantra 2; *svah* in Mantra 4.

tion of the fourth Mantra, which is the longest, I have endeavoured to eluciditate certain points which presented difficulties in connection with its sense. (8) As the veda is believed to be *svatah-pramana*, its own proof, I have quoted a number of Mantras or passages in illustration of the different shades of meaning to show that the same ideas are met with in other parts.

Abbreviations.

Av. for Atharva Veda.

Rv. for Rig Veda.

Yv. for Yajur Veda.

The figures opposite the Atharva Veda are of *Kanda*, *Varga*, or *Sukta*, and Mantra ; opposite the Rig Veda of *Mandala*, *Sukta* and *Mantra* ; and opposite the Yajur Veda of *adhyaya* and Mantra.

RIG VEDA MANDALA (BOOK) X.

HYMN 170.

Mantra First.

संहिता पाठः

विभ्राड्बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा
वि राजति ॥ १ ॥

पद पाठः

1 2 3 4 5
a. विभ्राट् । बृहत् । पिबतु । सोम्यम् । मधु ।

6 7 8 9
b. आयुः । दधत् । यज्ञ, पतौ । अविऽह्रुतम् ।

10 11 12 13
c. वातऽजूतः । यः । अभिऽरक्षति । त्मना ।

14 15 16 17 18
d, प्रजाः । पुपोष । पुरुधा । वि । राजति ॥ १ ॥

Words and their Meanings*.

1 विभ्राट्, *vibhrat* is composed of the prefix *vi* which here intensifies, and *bhrat* from the root *bhraj* 'to shine, to glitter'; *vibhraj* according to the Dictionary * signifies 'to shine brilliantly or intensely', and the adjective form means 'shining brilliantly, luminous' Sayana explains it as विशेषेण दीप्यमानः Griffiths translates it as 'Bright God', While Wilson renders it by 'radiant'; I think the word 'illuminating' expresses the sense better.

2 बृहत् *Brihat*, from the root *brih*, 'to grow, to expand', means 'lofty, great, vast, far-extending'. *Sayana* explains it as महत् परिदृढ ; by Griffiths it is rendered here 'glorious', and by Wilson 'much.' *Brahman* from the same root, means 'the Supreme Spirit, *Brihat* occurs in hundreds of verses in these senses, and in many places it stands for the 'Great God'. (Av-IV. 16. 1). It is here apparently a noun, synonym of Truth (Mantra III-9), 'this best of light is called *brihat*'. In the second Mantra the two words *vibhrat brihat* are translated by Griffiths 'Radiant as high truth'.

3 पिबतु *Pibatu*, from *pa* 'to drink, enjoy, drink up (life)', means 'may drink up'.

4 सोम्यम् *Somyam*, 'pertaining to *Soma*'. The word *Soma* from *Su* 'to extract ;bring forth' stands in the Veda for 'life, plant life', as also for 'moon'; its characterstic is reproduction. Rigveda X 85. 3 says "the *Soma* which the wise men know, no one has drunk of it", and in Rv. X. 85·5 it is expressly said, "वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥"

"Air is the guardian of *Soma* (life), its form is of years, months."

In many of the hymns addressed to *Soma* it is identified with the 'universal Life', the Supreme Spirit ; *Somyam* here signifies plant sap or juice which supports and prolongs life. We have rendered it by 'ambrosia'; it is the 'nectar' of life. Griffiths

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*The meanings, where not otherwise denoted, are taken as a rule from the Sanskrit-English Dictionary by Dr. A.A Macdonell M.A. Ph. D., which gives both the Vedic and classical words. The Practical Sanskrit-English Dictionary by Mr. V. S. Apte, M.A.. is confined mostly to classical Sanskrit and it is very rarely that I have quoted from it

takes the word to stand for '*Soma* mingled'. Wilson renders it as '*Soma* juice'.

5 मधु *Madhu*, is an adjective meaning 'sweet', as in the Dictionary and in Wilson's translation. Curiously enough Griffiths renders it by 'meath' and takes it to be a noun.

6 आयुः *Ayuh* is 'life'.

7 दधत् *Dadhat*, from the root *dha*, 'to put, place, assign, grant, constitute, sustain'. Griffiths and Wilson render it by 'bestowing, giving'. I prefer 'sustaining' which is the derivative sense.

8 यज्ञ-पतौ *Yajna-patau*, the locative case of *Yajnapati* meaning 'in the lord of sacrifice'; the person who engages in sacrifice or who is the institutor of sacrifice. The word *yajna* which is translated as 'sacrifice' is derived from the root *yaj* signifying activities that lead to "co-operation or association, service of the good and benevolence". It has nothing to do with sacrificing animals.

9 आविह्रुतम् *avihrutam* from the root *hru*, 'cause to deviate, turn aside'; *hrut* means 'crooked' and *vihrut* 'intensely crooked'. The prefix '*a*' has the meaning of 'not', and the word signifies 'uncrooked, righteous'. Griffiths makes it 'uninjured' while Wilson renders it by 'unbroken'. Sayana rightly understands by it अकुटिलम् ।

10 वात-जूतः *Vâta-Jutah*, is a compound of *Vâta*, 'air, wind, soul' with *Juta* from the root *ju* 'to speed, urge, inspire'. *Vâta-juta*, in the Dictionary means 'driven by the wind, swift'. Griffiths translates it as 'wind-urged' and Wilson 'impelled by the wind'. I have, with reference to word 13 *tmana*, 'by soul', rendered the word by 'soul', 'by soul impelled'. The word *âtman* 'soul' means also 'breath, life, self.'

In Rv. X. 92, 13 occurs आत्मानं वस्यो अभि वातमर्चत which means "respect better (your) soul, breath of life". Sayana explains :—

सर्वेषामात्म भूतं वातं वायुं वस्यो वसीयो
प्रज्ञया बुध्येतां अवगच्छतमित्यर्थः ।

Here *atma* 'soul, spirit' is spoken of as *Vata* 'breath, air'; thus showing that the two words are at times synonyms. In

Yajur Veda XL. 15 it is said: वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।

"The living soul (*vayu*,) is immortal, whilst this body ends in ashes". Compare Genesis II.

"and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul".

In many Vedic Mantras *Vayu*, as the Breath or Life of the universe, is identified with the Supreme soul.

11 यः *Yah*—'which, who'.

12 अभिरक्षति *abhi-rakshati* from the root *raksh* with prefix *abhi* means according to the Dictionary 'guard, protect from, cherish, keep, observe, rule'. Griffiths translates it by 'guards' and Wilson by 'protects'.

13 त्मना *tmana*, the instrumental case of *tman*, 'vital breath, one's self'; Sayana explains it by आत्मना स्वयमेव; Griffiths to suit his rendering translates it 'in person' and Wilson 'of his own accord'.

14 प्रजाः *prajah*, means 'offspring, people'. Griffiths takes the first, while I have with Wilson translated as 'people.'

15 पुपोष *puposha*, from the root *push* 'to nourish, cherish, bring up'. Griffiths and Wilson translate it 'nourishes, hath nourished'.

16 पुरुधा *puru-dha*, means 'in many ways'. Griffiths and Wilson who take the Mantra to refer to the sun have mis-translated the word as 'over many a land' and 'in many places.' Sayana correctly renders it by, बहुधा ।

17 वि *vi*, intensifies.

18 राजति *rajati*, with the prefix *vi* means 'rule over, transcend, shine'. Both Griffiths and Wilson render it by 'shines' and Sayana explains by विशेषेण दीप्यते

Literal Translation.

(*a*) Intensely[1]-illuminating vast[2] Truth may drink up[3] ambrosia[4] sweet,[5]

(*b*) Life[6] sustaining[7] in the sacrifices-lord[8], intensely[9]-uncrooked (straight);

(*c*) Soul[10]-impelled which[11] well[12]-protects by self;[13]

(*d*) People[14] nourishes[15] in many[16] ways, intensely[17] shines[18] (rules).

Rv. X. 170. 1.

The Paraphrase.

(*a*) Truth is luminous and vast, it is intensely illuminating, wide-spread and far-extending, the man imbued with it drinks up sweet ambrosia, he enjoys blissful calm.

I append below the translations of this Mantra by Wilson and Griffiths to show how by their uncritical renderings the sense and beauty of the verse have been lost: I believe the distortions were unconscious, and if Wilson took the Mantra as referring merely to the physical Sun he followed the orthodox commentary of Sayanacharya;

"Let the radiant (Surya) drink much sweet *Soma* juice, bestowing unbroken life on the Lord of sacrifice, (Surya) who impelled by the mind protects his own people by his own accord, nourishes and shines in many places."—*Wilson*.

"May the Bright God drink glorious Soma mingled with meath, giving the sacrifices lord uninjured life. He who, wind-urged, in person guards our offspring well hath nourished them with food and shines over many a land."—*Griffiths*.

(*b*) Combined with sacrifice-service and benevolence—it sustains life uncrooked. Righteous life is the lot of him who impelled by Truth is preserver of sacrifice.

(*c*) Truth is soul-force ; by its own power it gives good protection to all.

(*d*) Truth cherishes people ; in many ways it shines and rules the destiny of man, of all creatures.

Exposition.

Truth Luminous and Vast.

The first word by which Truth is denoted in the hymn is *Vibhrat*, illuminating and luminous, and this attribute of it is repeated in all the four Mantras. It is light,[5] the best of lights as it enlightens the mind. Just as the great luminary gives light and life to the physical world, so does Truth or True knowledge give light to man's nature. Like the solar orbit it is self-luminous, and does not depend for its light on anything else. The best spirits of all climes have valued this illumination above all possessions; the Greek philosopher Socrates, who gave up his life for the sake of Truth, says :—

"I renounce the honours to which the

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5. Compare :—

"O send out thy Light and thy Truth, let them lead me" *Psalms* 43-3.

"But he that doeth the Truth cometh to the Light.', *John*: 3-22,

"God is Light." *John* : 1-5.

"For with Thee is the fountain of life : In Thy light shall we see light." *Psalm* :36-9.

"Thou hast redeemed me O Lord, Thou God of Truth." *Psalms* 31-5.

world aspires, and desire only to know the Truth".

Ramkrishna Paramhansa, the great Vaishnava Saint of Bengal, says :—

"He alone is truly a man who is illuminated by the light of True knowledge. Others are only men in name."

Spiritual illumination leads to intuitional, self-evident knowledge and certitude; man no longer gropes in darkness and doubt. As the Vedas are their own proofs, we shall quote from them in illustration of the various ideas contained in these Mantras.

"Resplendent light, wonderful light is Truth-light, and radiant" [6] Yaju : XVII. 80.

Man must seek Truth for its own sake and labour to advance its cause :

"By light do thou advance (quicken) Truth for the sake of Truth." [7] Yaju : XV, 6.

Why does Truth illumine the mind because the Lord is the highest Truth :

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6 शुक्र ज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च ज्योतिष्माँश्च ॥
य० १७, ८० ।

7. रश्मिना सत्याय सत्यं जिन्व ॥ य० १५, ६ ।

"Truth am I profound in wisdom, Truth by nature am I knowing creation. No slave or noble man may violate the Law that I shall by Power establish." 8 Artharva : V, 11-3.

In Truth we must glorify Him since He is its highest Manifestation :

"Yea praise Him who is within the ocean, Manifestation (son) of Truth, ever youthful, Gracious Friend whose speech is guileless." 9

Artharva : VI, 1-2.

He in reality is the highest Truth :

"**That** became Truth, by **That** was produced (the world)." 10 Av. XV. 1, 3 ?

It is the Lord of Light who reveals for the benefit of man Truth which pervades divine speech :

"*Agni*, Lord of Light, reveals unto mortals, principles of True knowledge, since He verily is True, Knower of the Law." 11 Rv. I. 145.5.

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8 सत्यमहं गंभीरः काव्येन सत्यं जातेनास्मि जातवेदाः ।
न मे दासो नार्यो महित्वा व्रतं मीमाय यदहं धरिष्ये ॥
अ० ५, ११, ३ ।

9 तंमु ष्टुहि यो अन्तः सिन्धौ सूनुः । सत्यस्य युवानं मद्रोघवाचं सुशेवम् । अ० ६, १, २ ।

10 तत्र सत्यमभवत् तेन प्राजायत ॥ अ० १५, १, ३ ।

11 व्यब्रवीद्वयुना मर्त्येभ्योऽग्निर्विद्वाँ ऋतं चिद्धि सत्यः ॥
ऋ० १, १४५, ५ ।

It is He who has given us understanding to discriminate between Truth and untruth :

"I set asunder the Earth and the Heaven. I brought into being the seven seasons together. I differentiated between Truth and untruth. I pervade divine speech and the universe." 12

Av. VI. 61,2.

Truth is boundless ; no mortal can encompass it; its ramifications are co-extensive with Divine Law; it pervades everywhere: How can man set limit to it when in its highest phase it is identified with the Supreme Reality, the Lord of Truth :

"He verily is the King, Lord of Truth, who bestows blessings freely and promotes Law and Order." 13 Rv. I. 54.7.

"Praise with song *Indra*, Mighty Ruler, since He is known as Lord of Speech, the Manifestation (son) of Truth, Lord of Truth." 14

Atharva. XX. 22.4.

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12 अहं विवेच पृथिवीमुत द्यामहमृतूंरजनयं सप्त साकम्।
अहं सत्यमनृतं यद वदाम्यहं दैवीं परिवाचं विशश्च॥
अ० ६,६१,२।

13 स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः प्रति यः शासमन्वति॥
ऋ० १, ५४, ७।

14 अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे सनुं सत्यस्य सत्पतिम्॥
अ० २०, २२, ४।

"Him the Universal God, Lord of Truth, we this day with hymns glorify; the Truth-stimulator, the Vivifier, the Creator." 15 Rv. V. 82.7.

Question :—" What is in the delight of this (world)? And what is in the (drink) enjoyment of this? What did *Indra*, the Mighty Ruler, make in association of this? What those joys which are in the assembly place of this? What did men of old and recent times find." 16

Rv VI-27, 1.

Answer :—" Truth is in the delight of this; and Truth is in the drink of this; Truth did *Indra*, the Mighty Ruler, make in the association of this? Truth those joys which are in the assembly place of this. Men of old and recent times did find Truth (therein). " 17 Rv. VI. 27, 2.

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15 आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे । सत्यसवं सवितारम् ॥
ऋ० ५, ८२, ७ ।

16 किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सख्ये चकार ।
रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥
ऋ० ६, २७, १ ।

17 सदस्य मदे सद्वस्य पीताविन्द्रः सदस्य सख्ये चकार ।
रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सदु नूतनासः ॥
ऋ० ६, २७, २ ।

" of this, the visible world, in contradistinction of THAT" the invisible Supreme spirit. Sayanacharya takes "this" to refer to *Soma* though the word does not occur in the whole

Truth, Ambrosia Sweet: Truth is the fountain of enlightenment from which every thoughtful man must satisfy his thirst for knowledge; by drinking from it one enjoys calm. The joy of it imports tranquility to mind and sweetness to life. Even the search for this ambrosia ennobles and purifies. There is no other nectar anywhere which leads to immortality. In it is peace everlasting and liberty true.

"Peace-giver be unto us the blessing of Truth and self-control." [18] Rv. VII. 35. 2.
Av. XIX. 10. 2.

"The great Lord of wisdom set thee free through both hands of Truth." [19] Av. III. 11. 8.

"Just as in divine persons is immortality, so is Truth placed in them." [20] Av. X. 3. 25.

"By Truth he (man) blazes up aloft." [21]
Av. X. 8. 10.

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hymn, but as I take '*Soma*' to mean 'Life' the sense will not alter. Compare the aphorism in Vedanta sutra जन्माद्यस्य यतः from whom (Supreme Spirit) proceed the birth etc., of this" (word) and तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः "THAT is inside of all this, THAT is outside of all this" Yv. XI. 5, and many other passages.

18 शं नः सत्यस्य सुयमस्य शंसः ॥ ऋ० ७,३५,२, अ० १९,१०,२ ।

19 तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः ॥ अ० ३, ११, ८ ।

20 यथा देवेष्वमृतं यथैषु सत्यमाहितम् ॥ अ० १०, ३, २५ ।

21 सत्येनोर्ध्वस्तपति ॥ अ० १०, ८, १९ ।

"The Life swan (spirit of man) by intellect discriminatingly drank up the milk, from waters. By law is Truth and power and pure, resplendent ambrosia. The power of Indra, Mighty Ruler, is this milk, immortal and sweet." 22

Yv. XIX 73.

Truth with Sacrifice :—

Man should, however, seek Truth not for the light which is its concomitant, nor for the joy that springs from its contemplation, but with a higher and nobler object. He must not be content merely with True knowledge, because until this is accompanied by right action it is of little practical use; he must conform his life in accordance with the dictates of Truth. Nay more, he should search for it so that he may employ it for the good of the world, for promoting its liberty and progress, and thus glorify

22 अद्भ्यः क्षीरं व्यपिबत् क्रुङ्ङाङ्गिरसो धिया ।

* ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदम्पयो

ऽमृतं मधु ॥ य० १९, ७३ ।

*This grand formula so suggestive, is repeated in eight verses of the Yajurveda (XIX. 73-79): I have quoted it with the other Mantras too.

"the Lord of Truth. An aspirant for Truth must be a 'lord of sacrifice' [23]

In the man who is actuated by a spirit of self-sacrifice, and who is intent on doing service to his fellow creatures, Truth attains the 'straight' path, and ensures a Righteous life. Let the novitiate not strive this 'noblest of lights' for obtaining some selfish end. Dharma, virtuous conduct, is the lot of him who is devoted to Truth and *Yajna*, 'sacrifice'. That is the right path where there is no crookedness or guile. Let us then when striving for the light of Truth remember that our efforts will not be

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23 The word *yajna* which has been rendered by 'sacrifices' is derived from the root *yaj* which according to the great philologist Panini has three meanings. (1) *Sanhati-Karan* or co-operation and association (2) *deva-puja* or service of the good and wise as also worship of the Deity and (3) *dana* or benevolence. Hence *Yajna* connotes such activities as promote (1) co-operation and association with equals; (2) devotion to God or service of superiors, and (3) beneficent works and benevolence to inferiors. The word 'sacrifice' originally meant service,' and in that sense yajna does denote 'sacrifice,' but it has no connection whatsoever with the offerings of animals for the expiration of sins which the Semitic religions enjoin. The five great *yajnas* of the Aryas, their daily duties, were and are: (1) *Brahma Yajna* or devotion to the Deity and study of Scriptures; (2) *Deva-Yajna* fire-offerings of aromatic vegetable substances for purification of air and water (3) *Pitri-Yajna* or service of elders and learned men, (4) *Bhuta-Yajna* or charity to needy and giving food to animals; and (5) *Atithi-Yajna* or hospitality to itinerant preachers and travellers. None of these acts of devotion and service have any connection with the offerings of animals, which is the Biblical senses of sacrifice, The Vedas declare (Rv. X. 90, 16; Yv. XXXI. 16., Av. VII. 5. 1., that by *Yajna* the wise worship the adorable Being, यज्ञेन

fruitful of real good unless our aim is to engage in unselfish activities. True knowledge and unselfish work are thus denoted by Revelation as the means that will lead mankind to real progress, liberty and happiness.

"O True Life Preserver! Thou verily art superior to both the worlds. Thou art Indra, Mighty Ruler, Lord of heaven, Gladenner of him who sacrifices".[24] Av. XX-64-2.

"O Universal Guide may this Truth of thine be for us, that our wealth serve in benevolence".[25] Rv. I-98-3.

"*Anga*, Lord of Love, *Agni* Lord of Light,

यज्ञमयजन्त देवाः, and, the Yajurveda, in Chapter (XVIII) verses 1 to 29, contains forceful directions that man must dedicate all his faculties, powers. possessions, his life and mind, to *yajna*, 'Sacrifice' by which alone they thrive and become blessed. The Rishis laid great stress on the duty of every house-holder to engage in Yajna, and there was no international Congress or Imperial Council or assembly for promoting social well—being where *Yajnas* were not performed. So paramount is the importance of *Yajna* in Vedic literature that the orthodox ritualists and commentators have marked off every Mantra or verse in the Four Vedas as forming part of a ceremonial connected with some *Yajna*.

24 अभि हि सत्य सोमपा उभे बभूथ रोदसी ।
इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥ अ० २०, ६४, २ ।

25 वैश्वानर तव तत्सत्यमस्त्वस्मान् रायो मघवानः सचन्ताम् ॥
ऋ० १, ६८, ३ !

Angiras, Lord of Life, unto the benevolent Thou wilt do good ; this is Thine Truth". [26] Av. I-1-6.

" Truth and Law are two eyes ; the All is Truth ; Faith (in Truth) is the Life ; Lustre (of Truth) is the head. This is the unlimited sacrifice and the unborn (eternal) five-fold oblation". [27]

Av. IX-5-21.

" Unto sacrifice come ye Law-observers men of Truth and Righteousness". [28] Rv. V-51-2.

" The Twice-born who are Law observers and True, possessors of light, performers of sacrifice are endowed with fiery speech'. [29] Rv. VI-50-2

" Truth wide-spread, Law rigorous, consecration, austere life, Knowledge divine and sacrifice uphold the Land (one's country)". [30] Av. XII-1-1

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26 यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥

ऋ० १, १, ६ ।

27 सत्यं चर्तं च चक्षुषी विश्वं सत्यं श्रद्धा प्राणो ।
विराट् शिरः । एष वा अपरिमितो यज्ञो यदजः पञ्चौदनः ॥

अ० ९, ५, २१ ।

28 ऋतधीतय आ गत सत्यधर्माणो अध्वरम् ॥ ऋ० ५, ५१, २ ।

29 द्विजन्मानो य ऋतसापः सत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥

ऋ० ६, ५०, २ ।

30 सत्यं बृहद् ऋतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ॥

अ० १२, १, १ ।

" May my Truth and my Faith be dedicated to and thrive through sacrifice". 31 Yv. XVIII-5.

Truth is soul-force :

Truth is soul-force ; it has its source in the spirit of God ; the love of Truth and devotion to it proceed from Man's spiritual nature. Mere show of Truth or its pursuit for love of fame and popularity will not make it a power that counts in the world. Its motive force must be in the soul ; when it is so 'impelled' it is the best of guards which protects its votary from sin, and saves him from many pitfalls. By its own 'self', by the innate power with which Truth is endowed by the Deity, it is able to preserve man from all evil. Let the soul be in tune with Truth and man will be able to overcome every temptation. When Truth is his guardian-angel he need fear no one ; his Divinity, his higher nature, which is thus developed, gives him a fèeling of security ; dangers and mishaps do not frighten him. Sorrow and prosecution, if they come, help in his upward course ; nothing can hinder his progress. It is not blind faith that saves but Truth :

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31 स॒त्यं चं मे श्र॒द्धा चं मे॒...य॒ज्ञेन कल्पन्ताम् ॥ य० १८, ५ ।

"To draw the poison-fangs of Faith in ourselves, we must subordinate it to the love of Truth. The supreme worship of the True is the only means of purification for all religions, all confessions, all sects. Faith should only be allowed a second place for Faith has a Judge in Truth. When she exalts herself to the position of supreme judge it enslaves." [32]

The soul force of each individual is in proportion to his love for Truth and to his faith in the Lord of Truth. That is the real measure of one's spiritual development, the driving force which overcomes obstacles. No community can make progress or attain liberty until this impelling force spreads far and wide among its members. To become strong and powerful, a nation must have firm belief that its culture is founded on Truth, and that it has a Mission, and a duty to advance it for the welfare of the whole world. Nations which are self-centred and have no ambition to propagate, for the benefit of humanity, the Truths which they may have realised and practised become atrophied ; they decline and fall. Faith in our civilisation, the form of Truth

32 The eminent French philosopher and professor Amiel in his Journal p. 193.

which we have developed, and a sincere desire to spread it among mankind is the only means of national effeciency and advancement. This conviction and resolve creates the power of endurance and strength unfailing.

Truth-Protector.

In hundreds of verses in the Vedas, God is spoken of as *Sat-pati*, Lord of Truth, its protector and preserver:

"*Agni*, Lord of Light, bestows energy unto the protector of Truth who conquers in fight with men."[33] Rv. V. 25. 6.

"O mighty Lord of Truth! since Thou knowest 'I shall never die' that is Thine Truth indeed."[34] Av. XX. 112, 2.

"Thou art *Soma*, Lord of Life, Lord of Truth; yea Thou art King Destroyer of evil. Thou art good, intelligent Energy."[35] Rv. I, 91. 5.

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33 अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ॥ ऋ० ५,२५,६ ।

34 यद्वां प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित् तव
अ० २०,११२,२ ।

35 त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा । त्वं भद्रो असि क्रतुः ।
ऋ० १,९१,५ ।

"Thou art Lord of Truth, Bounteous, our Saviour; Thou art True, Effulgent and Bestower of strength." [36] Rv. I. 174. 1.

"So *Indra*, Mighty Ruler, is True, Universal Sovereign of wealth, Destroyer of the wicked. He gave liberty to men of old." [37] Rv. IV. 21. 10.

"Who but the True and the Supreme Bliss delights thee with ambrosia; and with solid wealth for the distressed soul." [38] Rv. IV. 31. 2.
Yv. XXVII. 41.; XXXV. 5.
Av. XX. 124. 2.

If a man requires protection which Truth gives, he must be ever awake and watchful. If he neglects to take care of it by ceaseless vigilance, he is sure to fall into error; this is the price which Truth demands:

'By that truth keep awake in a state of vigilance.' [39] Rv. I. 21. 6.

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36 त्वं सत्पतिर्मघवा नस्तरुत्रस्त्वं सत्यो वसवानः सहोदाः ॥
ऋ० १,१७४,१ ।

37 एवा वस्व इन्द्रः सत्यः सम्राड्ढन्ता वृत्रं वरिवः पूरवे कः ।
ऋ० ४,२१, १० ।

38 कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृळहा चिदारुजे वसु ।
ऋ० ४,३१, २, य० २०,४१;३६,५, अ० २०,१२४,२ ।

39 तेन सत्येन जागृतमधि प्रचेतुने पदे । ऋ० १,२१,६ ।

Truth Nourishes people :

It is Truth which nourishes all ; it cherishes people in ways innumerable. It is Truth or Divine Law which gives sustenance to every living being, because in it and by it is all production supported. There can moreover be no cooperation without Truth :

"The Lord of Creatures viewing two forms differentiated them into Truth and untruth. The Lord of Creatures placed lack of faith in untruth and faith in Truth. By Law is Truth and Power pure resplendent ambrosia. The power of *Indra*, Mighty Ruler, is this milk immortal and sweet." [40]

Y. V. XIX. 77.

If you want any association to succeed in its object, whether good or bad, be true to one another. This is essential because without mutual confidence there can be no unity of purpose or of action. The Lord has ordained so, and this ordinance of His is confirmed by human experience. So long as co-workers do not trust

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40 दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः ।
अश्रद्धा मनृतेऽदधाच्छ्रद्धाँ सत्ये प्रजापतिः ।
ऋतेन सत्यमिन्द्रियं विपानँ शुक्रमन्धस । इन्द्रस्येन्द्रिय मिदं पयोऽमृतं मधु । य १६,७७ ।

each other, they will never accomplish any good. Truth is thus the basis of all combination and of social life. It is Truth which cherishes men's intellects and enlightens their minds. The soul also finds its best food in the contemplation of the True, the Highest Truth.

Truth shines in many ways.

Truth is the light which shines intensely; it is the power which rules the universe. It is not given to man to comprehend, its innumerable ramifications; it is enough for him to know that it assumes thousands of forms and shapes, that it inheres in all things and that its activities are manifold. No one can withstand its onrush; it compels all creatures to bow to its decrees; it is the great sovereign power that dominates the world. Whoever rebels against its decrees is crushed; all must bow before its statutes. It effects its purposes mysteriously; being in its highest phase the expression of the Divine will, it is the omnipotent King and Ruler, while it chastises and sternly punishes the wicked who go against its directions. It is a beacon-light to good souls who obey its laws; it leads them to power and freedom.

"Truth is the glory of Maruts—(heroic) warriors." [41] Rv. I. 167. 7

"Ships of Truth conduct man of good deed across (the ocean of misery)." [42] Rv. IX. 73. 1.

"In every race they indeed are True who observe the Law and abide in Law ; they are good leaders, good bestowers of gifts, deliverers from evil." [43] Rv. V. 67. 4.

"O *Agni*, Lord of Light, come thousands of times with those revered by divines, with the True, with sages and seers and with dwellers in the light." [44] Av. XVIII. 3. 47.

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41 मरुतां महिमा सत्यो अस्ति । ऋ० १,१६७,७ ।

42 सत्यस्य नावः सुकृतमपीपरन् । ऋ०९,७३, १ ।

43 ते हि सत्या ऋतस्पृश ऋतावानो जनेजने । सुनीथासः सुदानवोंऽहोश्चिदुरुचक्रयः ॥ ऋ० ५,६७,४ ।

44 आग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिऋषिभिर्घर्मसद्भिः ॥ अ० १८,३,४७ ।

MANTRA SECOND.

संहिता पाठः

विभ्राड् बृहत्सुभृतं वाजसातमं
धर्मन्दिवोधरुणे सत्यमर्पितम् ।
अमित्रहा वृत्रहा दस्युहंतमं
ज्योतिर्जज्ञे असुरहा संपत्नहा ॥ २ ॥

पद पाठः

1 विभ्राट् । 2 बृहत् । 3 सुभृतम् । 4 वाजसातमम् ।
5 धर्मन् । 6 दिवः । 7 धरुणे । 8 सत्यम् । 9 अर्पितम् ।
10 अमित्रहा । 11 वृत्रहा । 12 दस्यु हन्-तमम् ।
13 ज्योतिः । 14 जज्ञे । 15 असुरहा । 16 संपत्नहा ॥ २ ॥

Words and their meanings.

1. विभ्राट् *Vibhrat* See Mantra I. 1. Griffiths here translates it 'radiant', as an adjective qualifying the next word. In the first verse he rendered it by 'Bright God' and took it as a noun.

2. बृहत् *brihat* : in the first Mantra Griffiths took this word as an adjective 'glorious' qualifying Soma-juice, but here he correctly takes it as meaning 'high truth'. Wilson who rendered the word by 'much', now translates it by 'mighty'.

3. सुभृतम् *Subhritam* is made up of the particle *su* meaning 'well, good, perfectly, thoroughly' and *bhritam* from the root *bhri*, 'to bear, hold, cherish'. Griffiths translates it by 'cherished'. Wilson by 'well-cherished' which is the correct rendering.

4. वाज-सातमम् *Vaja-Satamam* is, a compound made up of *Vaja*, 'speed, vigor, contest, booty'; *Sati* means 'acquisition, winning', the whole is an adjective in the superlative degree 'best at winning strength'. Sayana explains it as बलस्य दातृतमम् 'best giver of strength', but Wilson arbitrarily renders it as 'the abundant bestower of food', because the word *vaja* does sometimes mean 'sacrificial food'.

5. धर्मन् *dharman*, is as Sayana explains the vedic form of *dharmani* the Locative of *dharma* 'Law, Righteousness, Law of Righteousness'. The word is derived from *dhri* 'to hold, to keep, support, endure' Wilson translates it 'in the supporting' while Griffiths takes it as 'upon the Statute' (Law). In Un 1,137 धर्म is defined as ध्रियते. लोकोऽनेन लोकं वा, 'that by which the world is supported or which supports the world'.

6. दिवः, *divah* : genitive case of *div*, 'the sky or heaven'. The derivative meaning is 'the shining, gladdening'. *Deva*, which is translated by Oriental Scholars by 'god' really signifies 'the shining one, the gladdener'. Here Griffiths renders 'of the heavens' and Wilson 'of the sky'.

7. धरुणे, *dharune*, the Locative of *Dharuna* qualifying *dharman*, from the same root *dhri*. Griffiths renders it 'that supports', and Wilson, 'sustainer'. Sayana explains it as धारके 'in sustainer'.

8. सत्यम्, *Satyam*, 'that which exists, reality, Truth' is the noun of the Mantra and the subject of the hymn. Griffiths translates it correctly 'Truth, but Wilson following perhaps Sayana's अविनश्वर, 'imperishable', renders 'eternal' as an adjective of the first word *vibhrata*, 'radiant light'.

9. अर्पितम्, *arpitam*, from the root *ri* 'to place in, offer.' Sayana explains it by निहितम् 'put down, placed in, deposited'. Wilson renders it 'deposited' and Griffiths 'based upon'.

10. अमित्र-हा, *amitra-ha*, is composed of *amitra* 'one who is not a *mitra* 'friend', 'unfriendly' and hence an 'enemy', and *ha* from the root *han*, 'to strike, slay, destroy, dispel'. The literal meaning is 'enemy-destroyer', but as the light of Truth is the active agent the sense is that enmity is destroyed in the manner impelled by it and the opponent is thereby disarmed. Wilson renders it by 'slayer of adversaries' and Griffiths 'that kills enemies, as if Truth was an armoured warrior engaged in fighting men in battle.

11. वृत्र-हा, *vritra-ha*, is made up of *vritra* from the root *vri* 'to conceal, invest, obstruct', meaning 'harasser, obstructer' and hence 'foe'. and *ha* 'destroyer' as explained above. Wilson and Griffiths have taken *vritra* as the proper name perhaps of a certain demon of darkness and drought who wars with *Indra*, and is destroyed by him. Vritra is in the Vedas identified with *ahi* the 'Dragon', and also means in its physical aspect 'the cloud' which obstructs the rays of the sun: it also signifies 'enveloping darkness'. Sayana as a rule renders *vritram* by आवरकं अन्धरूपम् ' covering darkness.'

12. दस्यु हन्तमम् *dasyu-hantamam*, is composed of *dasyu* from *das* or *dasya* 'to suffer want, waste away' which in the Dictionary is rendered as 'friend foe of the gods, unbeliever', and *hantamam* the superlative degree from *han*. Wilson and Griffiths make *Dasyu* a proper name and translate the word as 'best slayer of the Dasyus or 'abundantly slaying the Dasyus. Their fondness for finding myths in the Vedas leads them to misinterpretation. Apte in his Lexican gives the word also the meaning of outcast, robber, villain.

13. ज्योतिः *jyotih*, is 'light, radiance' and hence intelligence, light of life, freedom, joy.'

14. जज्ञे *jajne*, from *jan*, to 'bring forth, be produced, arise; manifest.' Wilson translates the two words 'light is born; Griffiths renders it 'he rose a light.'

15, असुर-हा *asura-ha*, is made up of *asura* meaning evil spirit, demon and *ha*. The word *asura* in many places in the Vedas expresses the contrary sense of 'Life, Spirit, Lord, God.' Wilson and Griffiths true to their theory of finding myths have treated it as a proper name.

16. सपत्न-हा *Sapatna-ha*, is also a compound. *Sapatana* means a rival adversary. *Sapatni* is a co-wife, having the same husband.

Literal Translation.

a. Illuminating [1] vast [2] well-cherished [2] vigor-winning-best [4],

b. In Law-of-Righteousness, [5] in heaven's [6] sustainer [7] Truth [8] is placed [9].

c. Enemy-destroyer, [10] obstruction—destroyer, [11] fiend-destroyer-best [12].

d. Light [13] ariseth, [14] evil-spirit-destroyer, [15] rival-destroyer [16]. Rv. X. 170. 2.

The Paraphrase.

(*a.*) Truth, luminous and vast, is well-cherished and supported by the Most High; for winning strength and acquiring vigorous life it is the best and the most efficacious means.

(*b.*) It is placed in the Law, the Law of Righteousness, which supports the heavens and all luminous bodies.

(*c.*) It destroys unfriendliness, enmity and hatred; and is the best dispeller of wickedness, it removes all obstructions and obstacles.

(*d*.) A light ariseth thereby, which enlightens the mind and destroys all evil and rivalry Rv. X. 170. 2.

"The radiant light is born mighty, well-cherished, the abundant bestower of food, eternal deposited in the supporting sustainer of the sky, the slayer of adversaries, the slayer of the *Vritras*, abundantly slaying the *Dasyus*, the slayer of the *Asuras*, the slayer of rivals".

Wilson.

"Radiant as high truth, cherished, best at winning strength, Truth based upon the Statute that supports the heavens. He rose a light that kills *Vritras* and enemies, best slayer of the *Dasyus*, *asuras* and foes".

Griffiths.

How these Oriental scholars translate the same word differently, and thus spoil the beauty of the original, will be clear by a comparison of the above two renderings of the same Mantra.

EXPOSITION.

(*a*) ***Truth** is well-cherished:*

Truth luminous and vast, is well cherished by the Power behind it. It is nourished by the Hand which knows no faltering. Its foundations rest on the Rock which sustains the Universe. It never fails him who takes shelter under its wings. It is held on high by the Great Lord who by His Laws upholds and rules the world. It is part of the Divine Essence, and is on that account the surest Refuse for all who believe in its power for good. Let man have firm faith in its beneficence and in its stability; it lasts longer than heavens and the earth. Being the embodiment of the Supreme Will ; its permanence is assured ; it must endure for ever ; it has subsisted through all eternity. Let man build his hopes and his hopes and his aspirations on Truth ; its base rests on firm supports.

"Now verily shall I declare the works mighty and True of Him, the True and Mighty". [45]

Rv. II. 15, 1.

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45 प्रघा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ॥

ऋ० २,१५,१।

"O Most Heroic! True are all Thy works".[46]

Rv. IV. 22, 6.

"O Guileless *Indra*, Mighty Ruler. TRUTH that is Thine greatness." [47] Rv. III. 32, 9.

"Law is Truth, Firm and Strong to bear, Supporter and Preserver and Ruler". [48]

Yv. XVIII, 82.

"O Heaven and Earth! Your Law be Truth abundant for our highest welfare". [49] Rv. III 54, 3.

Truth is best in winning strength:

Truth is the best means of acquiring strength all-round. Physical vigor is the lot of him who regulates his life by the laws of health and who exercises self-control. Intellectual force can only be attained by the man who, in pursuit of true knowledge, enlightens his mind with Truth.

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46 ता तू ते' सत्या तु'विनृम्ण विश्वा ॥ ऋ० ४, २२, ६ ।

47 अद्रो'घ सत्यं तव तन्म'हित्वम् ॥ ऋ० ३,३२. ६ ।

48 ऋतश्चं सत्यश्चं ध्रुवश्चं धरुणंश्च धर्ता चं विधर्ता चं विधारयः ॥

य० १७,८२ ।

49 यु वो ऋतं' रोदसी सत्यमंस्तु महे षुणंः सुवितायं प्रभू'तम् ॥

ऋ० ३, ५४, ३ ।

Compare:

"His Truth is a shield and a buckler."

Psalms. 91, 4.

Man's soul becomes strong in proportion to his devotion to it. Our ethical nature is strengthened when love of Truth and self-control pervade it. Wealth and kingly power are good, so far as Truth and Justice are their guiding stars. Social solidarity and efficiency come only to those communities where Truth widespread controls their activities. Truth brings with it a spiritual force that tightens man's moral stamina, and gives him strength to suffer and to conquer evil. By it he becomes fearless and master of his passions ; with its aid his faculties become invigorated and he can employ them for attainment of the highest good. Nothing else gives to man so much strength as love of Truth and devotion to it. If you would be strong be true ; why ? because Truth is the manifestation of omnipotence.

"Thou art Lord of Truth, Bounteous, our Saviour ; Thou art True, Effulgent and Bestower of Endurance." [50]

Thou Almighty givest vigor unto him who cooks for sacrifice. Thou indeed art True. May

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50 त्वं सत्पतिर्मघवा नस्तरुत्रस्त्वं सत्यो वसवानः सहोदाः ॥

ऋ० १,१७४, १ ।

we evermore with love and courage, O *Indra*, Mighty Ruler, declare Thy praise." [51]

Av. XX.34, 18.

"Ye whose strength is Truth, make it manifest by glorious deeds and with lightning pierce injury (violence)." [52] Rv. I. 86. 9.

"This Force of endurance made a thousandfold by *Rishis*, Seers, spreadeth like the ocean. Even this Truth mighty is praised, it is the power in Sacrifice and in Rule of the wise." [53]

Rv. VIII, 34 ; Av. XX, 104. 2. Yv. XXXII. 83.

"The swan seated in light by sacred lore discriminatingly drank up Soma, ambrosia of life from the waters, diffused matter. By Law is Truth and Power, pure, resplendent ambrosia.

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51 यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥
अ० २०, ३४, १८ ।

52 यूयं तत्सत्यशवस आविष्कर्त महित्वना । विध्यता विद्युता रक्षः ॥
ऋ० १, ८६, ९ ।

53 अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥
ऋ० ८, ३, ४ ; अ० २०, १०४, २ ; य० ३३, ८३ ।

The power of Indra, Mighty Ruler, in this milk immortal and sweet." [54] Yv. XIX. 74

Truth is in Law, sustainer of heaven.

But the question naturally arises where is Truth, which has been so highly spoken of, and the answer to this query is given in the second quartitte of the second Mantra:

"In *Dharma*, Law, heaven's sustainer is Truth placed." [55]

If a person wants to get at Truth he will find it in Law, which supports all luminous and

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54 सोममद्भ्यो व्यपिबच्छन्दसा हꣳसः शुचिषत्। ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥
य० १९, ७४।

55 The word *Dharma* as explained in the meanings, is derived from *dhri*, 'to hold, keep, support, endure' and hence 'that which supports the world or by which the world is supported and sustained.' In Macdonell's Dictionary its equivalents are given as 'established order, usage, institution, custom-prescription, rule, duty, virtue, moral merit, good works, right; justice, law, nature, character, essential quality, characteristic attribute, property', धर्मे स्थित, *dharme sthita* observing the law, true to one's duty'. Kanada in his, *Vaisheshika Darshana* defines it as 'that from which proceed progress and salvation'. The verse itself indicates the meaning of the word in *divo dharune*, 'that which supports the heavens'. Now in innumerable passages in the Vedas, it is clearly taught that it is 'Law' which sustains the universe, and the word *dharman* often stands for the 'Lord of Truth.' It is a synonym of *rita*. 'divine law; truth right', and is taken here in that sense.

illumined bodies. He must study the Laws of Nature and of Humanity impressed thereon by the Lord. What is *Dharma* and the explanation given, that it is the supporter of the heavens, marks its significance. The sun, the stars, the planets and the satellites, as also the intermediate spaces where light shines, is here comprised in the word *diva*, which has been rendered into 'heaven'. All these bodies are in their courses governed by Law. Man intuitively knows that order pervades the universe, that the heavenly orbs move in regularity, and that the same causes produce the same effects under similar circumstances. It is this conviction which creates confidence in us, whether awake or sleep; we are convinced that where the right means are forthcoming, the result aimed at will be achieved.

"To say the truth, it would seem that nothing here below so much reveals the mystic presence of the divine, as does the eternal and inflexible harmony that unites phenomena, and that finds expression in the Laws of Science.

"Is not this Science which shows us the vast, universal, well-ordered, coherent, harmoni-

ous, mysteriously united, organised like a great symphany, dominated by Law, instead of caprice, by irrefragable rules, instead of individual will—is this not a revelation." *

The conception of Law based upon generalisation of facts, properly classified and arranged, leads man to the contemplation of the Supreme Intelligence and Infinte power whose will it represents. *Dharma*, therefore, is often identified with the Deity, the Lord of Righteousness:

"Thou art *Dharma*, Law, *Sudharma*, good Law, imperishable; in us sustain manly powers, sustain wisdom, sustain valor, sustain wealth." [50]

Yv. XXXVIII, 14.

Human intelligence can go no further; the infinite and the absolute are unknowable to man. He must acquire knowledge and enlarge his view by pursuing science; he will thereby be able to

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* *"Einstein and the Universe"* by Charles Nordmann, Astronomer to the Paris Observatory, 1922 p. 163.

56 धर्मासि सुधर्मा मे'न्युस्मे नृम्णानि धारय ब्रह्म धारय
क्षत्रं धारय विशं' धारय ॥ य० ३८, १४ ।

Compare:—

(1) "Thy righteousness is an everlasting righteousness, and Thy Law is Truth."

Psalms 119-142.

understand and to control the cosmic forces that surround him. By obeying the Law he acquires power over them. Law not only pervades the physical world, its dominion extends to the phenomena of Life and Mind ; it is paramount on the Ethical and social sphere ; nay man's soul with the spiritual verities, which are his glory, is under its sway. It is the instrument with which the Lord God rules the universe. It must, therefore, be understood that when the Vedas speak so highly of Truth they do not indulge in mere abstractions ; they want to convey to man a definite idea and to suggest to him a well-defined Mission. Let him engage in the pursuit of Science, in the acquisition of knowledge divine, and try to regulate his life, in accordance with *Dharma*, the Law of Righteousness :

"The Truth of all that stands and of all that moves is in *Dharma*, the Law of Righteousness ; guard ye the steps of your son who knows no guile." 57 Rv. I. 159.3.

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(2) "Thou art nigh O Lord ; and all Thy Commandments are Truth."

Psalms 119-151.

(3) "The sum of Thy word is Truth and every one of thy righteous judgements endureth for ever."

Psalms 119-160.

57 स्थातुश्चं सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ।। ऋ० १, १५९, ३ ।

"By Law the Law-observers come to Truth; they of pure birth, pure and sanctifying." 58

Rv. VII. 56, 12.

"O Heaven and Earth! established in Law! men of old, whose word was ever true, had power to find (know) you." 59 Rv. III. 54 4.

"Sun and moon and stars follow Him, (who is) Law and Truth." 60 Av. XV. 6-2.

"He who realises (Him) thus becomes the beloved abode of Law, of Truth, of sun, of moon and of stars." 61 Av. XV. 6, 6.

"By divine knowledge, the lord of creatures (spiritual man) discriminatingly drank up juice, valor, *Soma*-milk, nectar of life from food overflowing."

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58 ऋतेन सत्यमृतसाप आयञ्छुचिजन्मानः शुचयः पावकाः ॥

ऋ० ७, ५६, १२ ।

59 उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ॥

ऋ० ३, ५४, ४ ।

60 तमृतं च सत्यं च सूर्यश्च चन्द्रश्च नक्षत्राणि चानुव्यचलन् ॥

अ० १५, ६, ६ ।

61 ऋतस्य च वै स सत्यस्य च सूर्यस्य च चन्द्रस्य च नक्षत्राणां च प्रियं धाम भवति य एवं वेद ॥ अ० १५, ६, ६ ।

"By Law is Truth and Power; pure, resplendent ambrosia. The power of *Indra*, Mighty Ruler is the milk, immortal and sweet." 62

Rv. XIX, 75.

Truth destroys Enmity, Darkness, Wickedness.

When a man becomes devoted to Truth, his ideas and aspirations undergo a radical change. The first result of this pursuit is that he no longer harbours ill-will towards any person; he is *amitra-ha*, 'having destroyed unfriendliness;' he is no-longer actuated by self-aggrandisement, nor does he try to benefit himself at the expense of others. His faith in the Supreme Spirit and His beneficience is unbounded, and he sees that all creatures have their being in Him:

"Whoever beholds all beings verily in the Self, and the Self in all beings, thereafter he doubts not." 63 Yv. XL, 6.

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62 अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः । ऋतेन सत्यमिन्द्रियं विपानं शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ य० १९, ७५ ।

63 यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न वि चिकित्सति ॥ य० ४०, ६ ।

He has nothing but good-will towards all creatures, and he engages in benevolent activities, because he has realised the highest Truth, that Man's noblest mission is to love others. If others will not act, as he would like them to do for their own good, he is not angry. He sees that individuals are swayed by their respective natures, the result of past activities and impressions, and hence to a certain extent they are helpless in the meshes of their destiny; he thus takes a charitable view of men's shortcomings. He has no personal grudge, and is, therefore, free from vindictiveness or the wish for revenge. He knows that the Law of Righteousness, which pervades creation, is by evolutionary processes working for progresses in many ways, and that he is merely a tool in its hand, and that the Law being the expression of the Divine-will can not be thwarted; in obedience to that Law his endeavor is ever to promote the good of all souls. By killing unfriendliness in himself he has destroyed his enemies. It is through ignorance, through misunderstanding and selfishness, that men hate one another, but he who is animated by a love of Truth, finds that he is no longer slave to passions, to his lower nature. As a

sage he pities the weakness of his people, as a Scholar and Statesman he tries to ameliorate their condition. Even where as a Ruler or Judge he has to take stern measures to chastise offenders, he is not actuated by anger , he has ill-will towards none. He knows that Truth is the basis of Justice, and that Society can only live peaceably and make progress, if there is order and security of life and property in the land ; hence when he punishes the evil-doer justly, or excites terror, it is the love of his fellow-creatures that impels him to become a Rudra, the awe-inspirer. The highest consideration for social good is his rule of conduct. He does not waver or falter from the path of duty. A man of Truth is thus never influenced by hatred ; he has no private wrongs to revenge, nor selfish ends to serve, but if notwithstanding his parity or motives men, who are bind to Truth or shun it through low motives, become his ill-wishers, and try to persecute and injure .him, he is convinced that no permanent harm will ensue. The Law of Righteousness will create forces, which will ultimately lead to the triumph of Truth by crushing its enemies. All obstacles will eventually be removed and the path of Truth will be made smooth. Igno-

rance and Darkness which are the great forces, the *Vritras* that obstruct progress, will be destroyed; just as the clouds which obstruct the rays of the sun melt away, leaving the sky bright and clear, so will error, prejudice and snperstition vanish when the radiance of Truth illumines the world. Let the man of Truth have firm faith in its power, when he is overwhelmed by adverse forces, and rest assured that the final victory will be its.

Not only is truth Amitra-ha 'destroyer of the unfriendly', *Vritra-ha*, 'destroyer of the obstructionist', it is the best destroyer of *Dasyus*, 'friends'; but who are the *Dasyus*, they are idlers. "Workless *Dasyu* is around us, helpless, of alien vow, inhuman. O Destroyer of unfriendliness! Do thou baffle the weapon of such a *Dâsa* demon." [64] Rv. X, 22, 8.

Man's baser impulses are only destroyed if he seeks shelter in Truth; his ferocity, his greed, his fiendish nature can be best destroyed if he takes his refuge in Righteousness. He will then learn to obey his higher self in this way can his

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64 अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः ।
त्वं तस्यामित्रहन्वधर्दासस्य दम्भय ॥ ऋ० १०, २२, ८ ।

lower nature, his self-seeking and self-aggrandisement receive an effective check. His goal is no longer the acquisition of wealth for enjoyment or of power for dominating over others. He finds his greatest joy in the search for True knowledge; he becomes a devotee at the altar of science, physical and spiritual. In Nature and in Man he perceives the working of the Divine Law which impels him to Justice based on Truth, to service and benevolence for the Public spirit becomes the inspiring genius of his soul. The man who wants to banish wickedness from the world, who seek to kill the Dasyu nature in man, must remember that nothing is so efficacious in eradicating evil, as dissemination of Truth among mankind; that alone can lead to Justice.

"When Indra, Mighty Ruler, dispenseth True Justice all that is fixed or that moves fear Him."[65] Rv. IV, V, 17.10.

"Approach O *Manyu*, Justice, mightier than the mighty, joined with austerity vanquish foes.

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65 यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं
दृलहं भयत एजदस्माद ॥ ऋ० ४, १७, १० ।

Do thou destroyer of the unfriendly, destroyer of the obstructer, destroyer of the wicked bring us all riches." 64 Rv. X, 83, 3.

A Light ariseth that destroys evil and rivalry.

Just as the eye through light reveals to us the beauties of the physical world, its grand panorama, its variegated colours and manifold forms, so the intellect, with the light of True knowledge, presents to the soul the wonders of the unseen universe and its harmonies. Truth dispels the darkness of ignorance, of wrong knowledge just as the luminous orb, when he rises, removes the gloom of night. Truth is *Jyotis*, radiance, the light of the spirit's eye, the joy of man's higher life, his true freedom. Through it his intelligence penetrates the mysteries that surround him by it is Isis unveiled; a love of Truth creates spiritual lustre; it ennobles and purifies.

The idea that Truth is light is as old as civilsation; those who believe in God look upon Him

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66 अभीहि मन्यो तवसस्तवीयान्तपसा युजा वि जहि शत्रून् ।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः ॥
ऋ० १०, ८३, ३ ।

as the fountain-head of all light. The noble sentiment has found its way in the sacred books of most Religions. [67]

As soon as this light or luminosity arises, man begins to conquer his evil desires, and he gradually overcomes the 'evil spirit' within him ; he fights against sin in the world. He thus becomes *asura-ha*, the destroyer of the 'devil' in himself and in his surroundings. All rivalry goes ; his ambition to outshine others in wealth and pomp, in power and in popularity is

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67 The Vedas are as old as civilised man : their great antiquity is admitted. The hymns consecrated to Agni, Lord of Light, are some of the grandest in the collection. The Zoroastrians, who are known as Fire-worshippes, got their ideas from these, and very probably the Jews learnt reverence for light from the latter, and gave expression to this sentiment in their devotional Psalms and other books. Compare :

(1) " O send out Thy light and Thy Truth, let them lead me. "

Psalms. 43-13.

(2) For the Lord shall be thy everlasting light."

Isaiah 60-62.

(3) " Light is shown for the righteous "

Psalms. 97-11.

(4) "Thy word is a lamp unto my feet, and light unto my path."

Psalms. 109-105.

(5) "The Lord is my light and my salvation, whom shall I fear."

Psalms. 27-1.

(6) " And He shall make thy righteousness to go forth as the light."

Psalms. 37-6.

killed. He no longer finds pleasure in jealousy or revenge; he has no 'rival' whose reputation or honour must be destroyed, so that he may look superior. These low desires no longer disturb his soul.

"Sublime are the Rishis, Seers; obeisance unto them, since their eye is mind's Truth." 68

Av. II. 35. 4.

"May the motive of my mind be True. May I never be guilty of the least transgression." 69 Rv. X. 128. 4: Av. V. 3. 4.

"May our aspirations be True, so be our aspirations." 70 Yv. II. 10.

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68 घोरा ऋषयो नमो अस्त्वेभ्यश्चचक्षु यदेषां मनसश्चसत्यम् ॥

अ० २, ३५, ४ ।

69 आकूतिः सत्या मनसो अस्तु ।

एनो मानि गां कतमचनाहं ॥ ऋ० १०, १२८, ४; अ० ५, ३, ४ ।

70 अस्माकं सन्त्वाशिषः सत्या नः सन्त्वाशिषः ॥ य० २, १०

MANTRA THIRD.

संहिता पाठः

इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं
विश्वजिद्धनजिदुच्यते बृहत्।
विश्व भ्राड् भ्राजो महि सूर्यो दृश
उरु पप्रथे सह ओजो अच्युतम् ॥ ३ ॥

पद पाठः

इदम्। श्रेष्ठम्। ज्योतिषाम्। ज्योतिः। उत्तमम्।
विश्वजित्। धनजित्। उच्यते। बृहत्।
विश्वभ्राट्। भ्राजः। महि। सूर्यः। दृशे।
उरु। पप्रथे। सह। ओजः। अच्युतम् ॥ ३ ॥

Mantra Third.

WORDS AND THEIR MEANINGS.

1. इदम् *idam*, neuter gender singular. meaning 'this';points to *jyotih* 'light', which is of the same gender and number.

2. श्रेष्ठम् *shreshtham*, superlative of *shri*, 'fairest of, best most excellent, highest'.

3. ज्योतिषाम् *Jyotisham*, genitive plural of *jyotih*, 'of lights'

4. ज्योतिः *Jyotih*, 'light, radiance' and hence 'intelligence, light of life, freedom, joy'. (Mantra II. 13). Here it is the light of Truth.

5. उत्तमम् *Ultamam*, superlative of *Ut*, 'up'; hence 'highest, supreme, most excellent, best'.

6. विश्व-जित् *Vishva-jit*, is a compound of (1) *vishva*, from *vish*, 'to pervade' meaning 'every, all, whole' and thence *vishvani* 'the all, universe, the world' ; and of (2) *jit* from *ji* 'to win, conquer, subde'. Griffiths renders it, by 'all-conqueror' and Wilson 'the conqueror of all'. We have translated it as 'all-subduing' which expresses the sense better.

7. धन-जित् *dhana-jit*, made up of *dhana* 'wealth, riches, any valued possession or object of affection' and *jit* as above Griffiths renders it by 'winner of riches' and Wilson by the conqueror of wealth'.

8. उच्यते *Uchyate*, from the root *vach* 'to say, speak', is in the passive form meaning 'is called'. Wilson so reders it, but curiously Griffiths makes it 'is exalted with'.

9. बृहत् *brihat* : see Mantra I, 2. Wilson renders it 'might', and Griffiths 'high land'. This word is expressly made here a synonym of Truth. In Av. XII. 1, 1, occur the words *satyam brihad*. Elsewhere it stands for 'God' see that beautiful hymn, Av. IV. 16. which describes His Omniscience.

बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति ॥

"The Great God, Superintendent of these (worlds) beholdeth as though from near".

10. विश्व-भ्राट् *Vishava-bhrat*, is composed of *vishva* 'all' (See 6), and *bhrat* from *bhraj* 'to shine, glitter' (see M. 1. 1.). Griffiths renders it by 'all lighting' and Wilson by 'all-illuminating', which expresses the sense better.

11. भ्राजस् *bhrajas*, from the same root *bhraj*, 'to shine'. Both Griffiths and Wilson have rendered it by 'radiant' as an adjective, but this is arbitrary. Macdonell in his Sanskrit-English Dictionary rightly shows that it is a noun in the neuter gender meaning 'lustre, brilliance'. *Brihat*, 'vast', *jyotih*, 'light', *bhrajas*, 'brilliance' are all in this Mantra of the same gender and number as *satyam*, 'Truth' and express the same idea.

12. महि *mahi..mahat*, 'great' is an adjective, neuter gender, qualifying the preceding word *bhrajas*. Both Wilson and Griffiths render it by 'mighty', the corrupt form perhaps of *mahati*. In later Sanskrit महत् *mahat* was used as a noun meaning 'greatness, intellect'.

13. सूर्यः *Suryah*, 'sun' masculine gender, hence the preceding adjectives do not qualify it; सरति आकाशे सूर्यः सुवति कर्मणि लोकं प्रेरयति 'moves in the sky or impels people into action'.

14. दृशे *drishe*, is the dative of *dhrish* seeing, beholding'. Griffiths correctly renders the two words 'as the sun to see'.

15. उरु *Uru*, 'wide, broad, spacious, extensive.'

16. पप्रथे *paprathe*, from the root *prath*, 'to spread, extend', Griffiths translates the two words 'he spreadeth wide', Wilson curiously enough translates it as 'displays' The nominative of the verb is *bhrajas*. The sense is that 'the brilliance of Truth, which is like the sun to behold, spreadeth wide endurance and strength unfailing'.

17. सहः *Sahah* from the root *sah* 'to vanquish, restrain, suffer, endure patiently' means 'bearing, enduring, withstanding defying." Griffiths renders it by 'victory', and Wilson by 'power'. The word signifies the force which enables man to suffer and endure patiently for an idea and thereby to overcome evil and to do good. What in English is understood by 'love' is rightly expressed in the vedas as *sahah*.

18. ओजस् *ojas*, from the root *vaj* (see M. II. 4) 'to be hard, to be strong', means 'strength, power, might, energy'. Griffiths

correctly renders it by 'strength', but Wilson translates it by 'lustre' to fit in with his subject *surya*.

19. अच्युतम् *achyutam*, from *chyut* 'to drop, fall down' and '*a*' meaning 'not', signifies 'firm, unperishable', hence that which never fails 'unfailing.' Both Griffiths and Wilson translate it by 'unfailing."

It will be observed that in this one hymn Griffiths translates *vibhrat* or *bhrat* by 'Bright God' (I. I.), 'radiant' (II. I) and 'lighting' (III-9), while to *brihat* he gives the meanings of 'glorious' (I. 2).

'High truth' (II.2) and 'high land' (III—9). Wilson does no better, in Mantra III he gives noequivalent of *brihat* and apparently treats it as redundant !

Literal Translation.

(*a*) This [1] most [2] excellent of lights, [3] light [4] the highest, [5]

(*b*) All-subduing, [6] wealth-subduing [7] called[8] vast [9] (high Truth).

(*c*) All-illuminating [10] brilliance [11] (lustre), great [12], the sun [13] for beholding [14].

(*d*) Wide [15]-spreadeth [16] endurance, [17] strength [18] unfailing [19].

The Paraphrase.

a. Of lights this (Truth) is the most excellent and noblest; it is the highest and the purest light.

b. Truth conquers all, is irresistible; it wins wealth and conquers love of it. Hence is called *Bṛihat*, the lofty and glorious.

c. Truth is all-illuminating brilliance, it dispels darkness of ignorance; it is great and mighty like the sun to behold.

"This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty, all illumining, radiant, mighty *Surya* displays to view this vast power, his unfailing lustre".

Wilson.

"This light, the best of lights, supreme, all-conqueror, winner of riches, is exalted with high land; all-lighting, radiant, mighty, as the sun to see; he spreadeth wide unfailing victory and strength".

Griffiths.

d. Truth spreads wide love and gives man endurance under suffering. It is the bestower of strength nnfailing.

Mantra Third.

EXPOSITION.

Truth Noblest of Lights.

All light gives joy to man; his first step towards civilisation was the use of fire. Lamp-light, gas-light, electric-light serve to remove his darkness. Star-light, moon-light and Sun-light declare to him the beneficence of the Lord of Light; without these luminaries the whole creation would have groped in darkness and been immersed in abysmal gloom. Is there any blessing in the physical world comparable to the lustre of the eye, which enables us to see the heavenly bodies, the atmospheric phenomena in the sky, the variegated colors, the landscape, the plants with their flowers and other wonders of creation? But all these lights fade before the radiance of Truth. The light of the senses and of the internal organ, which is elsewhere called the far-going light of lights,[71] appears dim before this noblest of lights which brings real enlightenment to the human mind. Our intellects

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[71] दूरंगमं ज्योतिषां ज्योतिः । य० ३४, १ ।

are Illumined in proportion to our perception of this light, the highest. Our souls get in touch with the Divine through it. Hence of all lights known to men the light of Truth is by far the most excellent. Man's misfortune is that he seeks happiness in sensual enjoyments and the glittering things of the world; its pomp and show captivate his mind.

"The face of Truth is hidden by the cover of glittering gold' [72] Yv. XL.17.

A person who is given to the worship of Mammon, is, as a rule, blind to this purest of joys: he is too much engrossed with his pursuit for material riches and ease, and is indifferent to the search for Truth. For him the True Spiritual Light is vielded by the golden glitter of materialism. The best men in every clime, who have made Truth the object of their life, have borne testimony to the supreme bliss which its realisation brings; ordinary men are deaf to these teachings. There is no better way of developing the divinity within us; the luckiest and the happiest man is he who pursues Truth and

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[72] हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ॥ य० ४०, १७ ।

holds fast to it; the divine in him has overcome his lower nature, and he is free here and hereafter. To this end the Rishis taught us to pray:

"O Agni, Lord of Light, endow me today with that *Medha*, mental power and wisdom, to which the divines (spiritual beings) and the elders were devoted amen!"[73]. Yv. XXXII, 14.

"Resplendent Light, Wonderful Light is Truth Light. It is all Luminous, Resplendent, Law-Protector, away from Evil."[74]. Yv. XVII. 0.

"O Agni, Lord of Light, do Thou grant us Truth which is wealth thousand-fold, with speech that hath no guile."[75]. Rv. III, 14, 6.

Truth is all subduing:

This "noblest of lights" is irresistible, it conquers all. A person devoted to it subdues his evil passions; having acquired mastery over his lower nature he becomes unconquerable. All difficulties melt away since he knows no fear; he is conscious that the Omnipotent, the Lord

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73 यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य
मेधयाग्ने मेधाविनं कुरु स्वाहा ॥ य० ३२ १४

74 शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च ।
ज्योतिष्माँश्च शुक्रश्च ऋतपाश्चात्यंहाः ॥ य० १७, ८०

75 त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥
ऋ० ३, १४, ६ ।

of Truth, is with him. He is convinced that he is treading the right path; he has a sure guide in overcoming obstacles:

"Truth verily truimphs not untruth" [76].

"In Truth you must exert, because Truth is the highest power" [77]

Great-Souls, *Mahatmas*, who have revolutionised the ideas of large masses of men were guided and supported by their firm faith in the Truth of their mission. Zoroaster, Buddha, Socrates, Christ, Muhammad, Shankara. Dayananda had to contend against odds, but whether in life or in death they never faltered. Many of those who vehemently opposed and persecuted them were converted to their views; Kings and Emperors bowed before their teachings. There was a Truth in their doctrines higher and nobler than the beliefs current in their times, and through it they truimphed; their names are now held in veneration by millions of men. Their devotion to Truth and a conviction, that it must truimph, was the cause of their commanding influence.

The root *ji* from which *jit* in the Mantra is derived, means also 'to win', and the word *dhana-*

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76 सत्यमेव जयते नानृतम् ॥

77 सत्येषु यतितव्यं वः सत्यं हि परमं बलम् ॥ महाभारत अनु० १६७, ५० ।

jit may thus be rendered into 'winner of wealth' as Griffiths has translated it. If so the idea underlying it is that the pursuit of Truth, of scientific knowledge, applied to the practical concerns of life, enables man to control cosmic forces and to utilise their resources for the common good. A little reflection will show that all wealth is in this way won from Nature. Agriculture, and all Industry which produces wealth, depend for success on the ways and means of utilising physical objects. Arts and Manufactures could yeild us no useful articles until we knew the laws which govern them. Trade and Commerce, Navigation and Transport, which increase the wealth of communities, are based upon expert knowledge, and hence it may rightly be said that it is the perception of, and devotion to Truth that 'wins riches.' But the noble lesson which the words convey is that it is not by the acquisition of material wealth that man becomes rich; true riches consists in the wealth of ideas, and hence it is that the man devoted to Truth and Righteousness in reality 'wins riches', and thereby overcomes and subdues the craving for luxuries, and for material comforts and ease.

Truth is therefore called *Brihat* 'vast' from the root *brih*, 'to grow, to expand.' It ever grows

in power and is never liable to decay. It is 'lofty and great' and hence 'mighty'. A love of it accompanies the soul after death as its best friend. It is a manifestation of *Brahman*, 'the Supreme Spirit'; those persons who are actuated by friendliness to other beings attain it:—

"The Lord of good Hosts is Law-conqueror, Truth-conqueror, Host-couqueror. Near unto Him is the friendly, far away from him is the unfriendly, community."[78] Rv. XIII. 33.

"Him, Yea Thee, the True Life preserver *Indra*, Mighty Ruler, Lord of powers, do we dovotees invoke."[79] Rv. VI. 45. 10.

"Peace givers be unto us guardians of Truth."[80] Rv. VII 35. 12 / Av. IXX. 11. 1

"True ones through battle in the race (of life) having obtained immortality become clothed with glory."[81] Rv. IX. 94. 4.

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78 ऋतजिच्चं सत्यजिच्चं सेनजिच्चं सुषेणश्च । अन्तिमित्रश्च दूरे अमित्रश्च गणः ॥ य० १७, ८३ ।

79 तमु त्वा सत्यसोमपा इन्द्र वाजानां पते । आहूमहि श्रवस्यवः ॥
ऋ० ६, ४५, १० ।

80 शं नः सत्यस्य पतयो भवन्तु ॥ ऋ० ७,३५,१२; अ० १६,११,१ ।

81 श्रियं वसाना अमृतत्वमायन् भवन्ति सत्या समिथा मितद्रौ ॥
ऋ० ६, ६४, ४ ।

Truth is Radiance Mighty, a Sun to behold.

This quartette emphasises the illuminating nature of Truth; it is not only *vibhrat*, 'self luminous, and illuminating' as described in the two preceding verses, it is *vishva-bhrat*, 'all illuminating'; it illumines the whole of humanity, which receives its light and guidence from this source. The Lord has revealed the Truth in His word, the *Veda*, for the good of all his creatures. No man must conceal it or confine it to his own use; it is for the benefit of all who may seek it, and for all those who can comprehend it. Similary when a man discovers new Truths it is his duty to make them available for the whole world. The discoveries of Science must not be made for selfish ends; they must be regarded as a gift of Heaven for public good. Those who transgress this sacred injunction lose the torch, and are themselves enveloped in darkness. Let man never forget this great lesson; the Beneficient Lord, who is the fountain and embodiment of Truth, means it for all. It is a blessing from on High. No one is impoverished by imparting true knowledge to another; the more one gives it the richer be-

comes his stock. Truth is not like material riches which decrease by the amount one gives away to another. It is intellectual wealth which increases the more you impart it to others ; nay it is spiritual treasure which will keep its lustre so long as it is held in trust for others. We must ever remember that the possession of Truth makes it imperative on us to promulgate it far and wide according to our power anp opportunity, so that it may become available for all who care to receive it. Men of science and divinity must not seek Truth for private gain or profit nor must they guard it jealously as misers do their material wealth ; that would be an abuse of the trust which the Deity has confided to them. The radiance of Truth should penetrate all corners of the earth ; its possessor should be like the Sun who ungrudgingly sheds his light on all places, that are exposed to his rays. No one has ever thought of confining sunlight from the view of others, nor should any person keep Truth concealed. Like the sun, who gives light to all those who will open their eyes, Truth should be accessible to every one, who with his mind's eye would receive it.

Truth is 'mighty'; it is all-powerful and no one can withstand its onrush. We may shut our minds and refuse to listen to its dictates, just as we may clcse our eyes to sunlight, and continue to grope in the darkuess of our own making, but it is idle to suppose that we can thereby prevent the luminous orb from shedding its lustre on the world. Like the sun, Truth moves in its majestic splendour, giving heat and light and life to all intelectual and spiritual men. The simile holds good in many ways; just as it is not given to beast, man or angel to oppose the predestined course which the sun pursues, so it is not in the power of any one person, community or nation to obstruct the march of Truth. As a western philosopher puts it:

"Let us be true; this is the highest maxim of art and life, the secret of eloquence and of virtue, and of all moral authority." *

" Like the divine Sun is the Truth-seer who with intelligent energy protects all acts of vigor. The True man like a flame is glorified; like the self he is dear to every one and becomes worthy of honour."[82] Rv. I. 73. 2.

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* A miels gournal p. 47.

82 देवो न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा ।

"She (the Dawn of Truth) True with the true; She Mighty with mighty; She Holy with the holy ones, She the divinity with divines, breaks strong fences of darkness and gives light and radiance; unto the Dawn do men and animals greet.".[83] Rv. VII. 75. 3.

" Truth the supporting courser with its might is near unto the five races of men, like the sun who with light overspreads."[84]

Rv. IV. 38. 10.: X. 172. 2.

"It is the swan *(Truth) seated in light; it is the bright air seated in the sky; it is the fire

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पुरु प्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥

ऋ० १, ७३, २ ।

83 सत्या सत्येभिर्महती महद्भिर्देवी देवेभिर्यजता यजत्रैः ।
रुजद्दृळ्हानि दददुस्रियाणां प्रति गाव उषसं वावशन्त ॥

ऋ० ७, ७५, ७ ।

84 आ दधिक्राः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान ॥

ऋ० ४, ३८, १०; १०, १७२, २ ।

* दधिक्रास् *dadhi-kras*, which is the *Devata* or subject of hymns 38, 39, and 40 of Mandala IV Rig Veda, is made of two words *dadhi* from *dha* 'to support, sustain, put, place, hold,' and *kras* from *kram* 'to stride, step, go.' It is translated as a 'Steed' by Griffiths, but Sayana says it signifies 'fire', which is the carrier or messenger between men and gods. A perusal of the hymn shown that it can only mean 'Truth or Law.' In Rv IV, 40, 5, which we have quoted, Sayana says, it refers to *Parmatmam*, the Supreme Spirit. It is therein declared to be *Ritam* the Law.

seated in the altar ; it is the guest seated in the house ;

It is seated in men ;
is seated in noble soul,
is seated in the Law,
is seated in the heaven ;

" It is manifested in waters, it is manifested in moving creatures, it is manifested in Law, it is manifested in immobile things. It is the Law." [85] Rv. IV. 40. 5.

"Verily I grasp around the understanding of Law, the preserver ; like the sun am I manifested." [86] Rv. VIII. 6. 10.

Truth Spreadeth wide Endurance.

Truth spreadeth far and wide ; it is all-pervading as Law in Nature and Righteousness in man. It produces *sahas*, endurance, and enables man to suffer hardships. It is the Moral Force

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85 हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥
ऋ० ४, ४०, ५ ।

86 अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ । अहं सूर्य इवाजनि ॥
ऋ० ८, ६, १० ।

which leads to self-sacrifice. What is Love but the power of endurance and suffering for the good of the beloved. When a person wants another for his or her own enjoyment, it may be passion or attachment, it is not true love. The mother shows her love for her offspring by *sahas*, suffering; she undergoes all sorts of discomforts and troubles for the sake of her child, without any thought of reward or recompense. She feels happy when she supplies its wants and relieves its pain. She gives her best and most anxious thought for its well-being; she would gladly sacrifice her own life to protect it from danger. She keeps vigils at night, putting aside all ideas of her own comforts and convenience, when the child is ailing or crying. The love in her is all-consuming, and is an emblem of what divine love is. Similarly a man who is devoted to Truth is ever prepared to suffer, if need be, in its cause; his love for Truth gives him the strength, to endure silently what to others may appear unbearable miseries and sorrows. He works hard for it, and thus his power of physical endurance is developed; he is ever ready to suffer patiently, for his faith in Truth is unbounded. Truth thus engenders the highest and purest love; it creates

in its votaries the spiritual force which defies all threats, since it kills all fears. But Truth does not merely create this capacity of passive resistance, it also brings strength to combat evil. The man who is ever ready to sacrifice his all at its altar, becomes a true warrior to fight successfully the battles of life, and to overcome the forces of darkness.

Gives Strength unfailing.

Love of Truth creates *ojas*, intelectual vigour, to see things as they are, to acquire scientific knowledge, and to take delight in philosophy. It thus keep mental faculties in good working order. The power of thought, which distinguishes man from the beast, is stimulated by the search for Truth and by devotion to knowledge. No one can keep his intellectual powers vigorous until he is a lover of Truth; such is the law of our understanding. Truth must be our beacon-light and the weapon for dispelling ignorance. The contemplation and realisation of Truth can alone bring us mental equipoise and calm and peace. We may have physical endurance and a will to be good and to do good, but that will not lead us far, unless we know what to do and how to accomplish our object. We shall continue to

grope in the dark until our mind is well-developed, and is provided with a stock of true knowledge. Truth is the manifestation of divine Law whether revealed in His Word, or in man's inner consciousness; it is his enlightenment and the measure of his culture.

This strength 'never fails'; it is imperishable and unconquerable; no one can crush it. Even where its devotee is overpowered and meets with death, he carries with him a firm faith that Truth must ultimately truimph. This conviction of final victory sustains him through all vicissitudes of fortune. It makes him impervious to present sufferings, and gives him strength unfailing to overcome evil. Let us make Truth our armour and take refuge in it. It will never disappoint us since it is eternal and everlasting.

"This force of endurance made a thousandfold by Rishis—sages, seers—spreadth like the ocean. Yea Truth is majesty in speech, power in Sacrifice and wisdom in Rule."[87] Rv. VIII. 3, 4.
Yv. XXXIII. 83. Av. XX. 104. 2.

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87 अयं सहस्रं ऋषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥
ऋ० ८, ३,४; य० ३३, ८३; अ० २०, १०४, २ ।

" Brought forth together with wisdom, thou (O Truth) growest mighty with strength, and becomest great with heroic deeds; thou art most active in subduing malevolence: unto thy devotee thou art bestower of bounty and wealth desirable. He, True and pure divine drop (soul), attains to this divinity Truth, which is *Indra*, Mighty Ruler." [88] Rv. II. 22, 3,

" Yea verily, THAT (the Supreme Spirit) sustains for beauty the glorious effulgence of the shining one the spiritual being from which is produced *sahas* endurance, love" [89] Rv. I. 141. 1.

" Light Thou art, light in me sustain;

Life Thou art, Life in me sustain;

Will-power Thout art, will-power in me sustain;

Intellectual vigour Thou art, Intellectual vigour in me sustain;

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88 साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
दाता राधः स्तुवते काम्यं वसु सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥ ऋ० २, २२, ३ ।

89 बलित्था तद्वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि ॥ ऋ० १, १४१, १ ।

Justice Thou art, Justice in me sustain;

Love (endurance) Thou art, Love (endurance) in me sustain."[90] Yv. XIX·9.

"For verily Truth is Thine, I deem it of the all-powerful. O Almighty it is endurance-power of the conquering victor."[91] Rv. VI. 18. 4.

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90 तेजोऽसि तेजो मयि धेहि।
वीर्यमसि वीर्यं मयि धेहि।
बलमसि बलं मयि धेहि।
ओजोऽस्योजो मयि धेहि।
मन्युरसि मन्युं मयि धेहि।
सहोऽसि सहो मयि धेहि॥ य० १६, ६।

91 सदिद्धि ते तुवि जातस्य मन्ये, सहः सहिष्ठ तुरतस्तुरस्य॥
ऋ० ६, १८, ४।

MANTRA FOURTH.

संहिता पाठः

वि॒भ्राज॒ञ्ज्योति॑षा स्व॒र्ग॑च्छो रोच॒नं दि॒वः ।

येने॒मा विश्वा॒ भुव॑ना॒न्याभृ॑ता वि॒श्वक॑र्मणा वि॒श्वदे॑व्यावता ॥ ४ ॥

पद पाठ

a. [1] वि॒भ्राज॑न् । [2] ज्योति॑षा ।

b. [3] स्व॑ः । [4] अग॑च्छः । [5] रोच॒नम् । [6] दि॒वः ।

c. [7] येन॑ । [8] इमा । [9] विश्वा॑ । [10] भुवनानि । [11] आभृ॑ता ।

d. [12] वि॒श्वऽक॑र्मणा । वि॒श्व [13] दे॑व्यःऽवता ॥ ४ ॥

Words and their Meanings.

1. विभ्राजन् *vibhrajan* (See Mantra First 1) Sayana explains the the word as विभ्राजयन् which Wilson renders 'illumining,' while Griffiths renders it by 'beaming forth.'

2. ज्योतिषा *jyotisha* (See Mantras II, 13 and III 3, 4); 'With light', Griffiths; 'with radiance,' Wilson.

3. स्वः *svah*; according to Macdonell means in the Veda 'sun, sunshine, light, space, bright space, heaven.' Apte gives the meanings of 'heaven, paradise,' as also 'the space above the sun or between the sun and the polar star'. Griffiths translates it as 'region', while Wilson following Sayana renders it the 'whole world.'

4. आगच्छः *agachahah*, is past tense in the second person singular from the root *gam* 'to go, move, perceive, attain.' Both Griffiths and Wilson following Sayana have correctly rendered it 'thou hast attained'.

5. रोचनम् *rochanam*, from *ruch* 'to shine, be resplendent or radiant, seem beatutiful or good, please', means 'bright, shining, pleasing, lovely'. Griffiths renders it by 'lustrous' and Wilson by 'luminous region.'

6. दिवः *divah*; is the genitive or ablative of *div* 'from or of heaven'. The root *div* has according to *Dhatupatha* of Panini ten meanings, of which the principal are 'to radiate, shine, to rejoice'. *Div* noun is 'skylight', the space occupied by luminous, bodies, in contradistinction to *prithivi* 'earth', illumined planets.

7. येन *yena*; is the instrumental case of *yad* 'what, which' and means 'by which, by whom.'

8. इमा *ima*: for *imani* 'these', Sayana explains it as परिदृश्यमानानि 'visible' things or worlds.

9. विश्वा *vishva*; for *vishvani* 'every, all'.

10. भुवनानि *bhuvanani*; plural of *bhuvana*, 'being, creature, existing thing; world, earth, kingdom,' 'from *bhu*' become arise, exist'. Griffiths renders it by 'existing things' and Wilson by 'living things'.

11. आभृता *abhrita* ; the vedic form of *abhritani*, plural of *abhrita* ; *bhrita* is 'borne, supported', past participle from the root *bhri* (See Mantra III-3) 'to bear, hold, cherish, support', and with the prefix *a*, 'entirely, quite, on all sides'. Griffiths translates it by 'brought together', and Wilson by 'are cherished'. Sayana explains the word आसमन्ताद् भृतानि पोषितानि 'on all sides cherished'.

12. विश्वकर्मणा, *vishva karmana*, is a compound of *vishva* (Mantra III,6,10) 'all, every, whole', and *karmana*, from *kri*, 'to make, do, fashion, perform, produce, hence' accomplishing or creating every thing. The word is in the instrumental case and means 'by the All-Maker, by the Universal Artificer'.

13. विश्व देव्यवता *vishva devyavata*, is also a compound of *vishva* (See above) and *devya* from *div* (See word 6) 'heavenly divine; deity, god, divinity', with the suffix *vat* 'having, possessing.' This word is also in the instrumartal case by the possessor of all divinity or god-head' Griffiths gives this meaning but adds 'all affecting God', for which there is no equivalent in original. Wison who altogether omits this word has added 'and addressed' to give some sense to the Mantra.

Literal Translation.

(*a*) Intensely-illumining[1] with light,[2]

(*b*) Bliss-region[3] thou hast attained[4] effulgence[5] of heaven[6],

(*c*) By whom[7] these[8] all[9] existing[10] things are sustained[11] on all sides.

(*d*) By the All-Maker,[12] by the possessor of all divine powers.[13]

The paraphrase.

a. Beaming forth with the light of Truth (*b*) thou, O man, hast attained to Bliss-region, heaven's resplendent realm, (*c*) by Whomall these existing things are sustained all round. (*d*) through the grace of the All-Maker, the Universal Artificer, Who is possessor of all divine powers.

" Illumining the whole (world) with thy radiance thou hast attained (Surya) the luminous region of heaven and addressed to the Universal gods all living beings are cherished".

WILSON.

" Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm. By thee were brought together all existing things, possessor of all God-head, all-affecting God".

GRIFFITHS.

EXPOSITION.

Truth saves.

In the preceding three Mantras the Shruti declared (1) that Truth as soul-force is intensely illuminating, that combined with Sacrifice it leads to righteousness ; (2) that it is placed in *Dharma*—the Law—and is the best means of acquiring a vigorous life, that it destroys enmity and hatred, that its light dispels all wickedness and rivalry, and (3) that being the noblest of lights it illumines the intellect and bestows endurance and strength unfailing. It now conveys the assurance that its devotee attains to ecstatic joy by the vision of the Great Effulgence, that this state of ineffable bliss he may experience now and then in his present life, and that after death he will obtain *Mukti*, salvation, in the region of the immortals. In the contemplation of the highest *TRUTH*, the great Reality, his consciousness becomes sanctified and holy ; his spiritual faculties, which lie dormant in the ordinary man, are so much developed that he realises the Presence, and bears testimony to the Infinite Goodness, though his intellect cannot comprehend *THAT*, nor can his tongue give expres-

sion to what he has felt. The highest manifestation of Truth is in the human spirit, when the understanding is purified and ennobled by it. There it attains its grandeur. The brilliance of the sky, where millions of stars and suns give their light, cannot compare with the lustre which Truth sheds on the universe of intellect. It is in the contemplation of Truth that man attains to a vision brighter than the heavens. The Yogi in his *Samadhi*, deep Meditation of the Supreme spirit, realises the beauty underlying it, and he perceives that the whole creation is pervaded by divine Law, and that his own soul possesses the light emanating from the Universal Spirit. Beaming forth with this light, he leads a life of perfect Truthfulness seeking *jnana*, Right Knowledge, and fearlessly following the dictates of *Dharma*, the Law of Righteousness, to whatever perils it may expose him. By his transparent sincerity and uprightness he becomes a beacon-light to less gifted souls; he devotes his energies in works of unselfish benevolence. With his clear intuition and superior understanding he endeavours to remove ignorance, to eradicate evil and to alleviate misery so far as lies in his power. His love is comprehensive and his compassion

extends to the whole suffering humanity, to all creatures. He thus becomes a *jewinmukta*, in life Released, a free man having secured the tranquility and bliss of Emancipated souls, he is in tune with the Infinite, the source of all Truth.

Truth leads to Svar.

The first question which will occur to the reader is where is, *Svar*? The Vedas inculcate that the Cosmos for us consists of four well-defined divisions or regions : 1. *Prithvi* the terrestrial region ; 2. *Antariksha* the Intermediate or Astral region with its atmospheric envelope and extending to the moon ;[92] our satellite; 3. *Dyaus*, heaven or ethereal region in which move the sun and the stars ; 4. *Svar* (also called *Apas* pervading *Chandra*, shining, lovely) the spatial region beyond the ethereal sphere of the Milky Way,[93] the spiritual world of Bliss where

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(92) Compare Rigveda passage

चन्द्रमा अप्स्वन्तरा सुपर्णो धावति दिवि

"The Moon with beauteous wings runs within the intermediate region in the sky".

(93) For those who have not read any astronomical works, I may refer to the book "Einstein and the Universe", the popular exposition of Relativity and of the four Dimensions of Space by Charles Nordmann Astronomer to the Paris Observatory, translated by Joseph Mc. Bac, with a preface by the Right Hon'ble,

the Divine Effulgence is not dimmed by any material cover.

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the Viscount Haldane, O. M. I will make a few extracts from its Chapter VII. "Is the Universe Infinite":—

"The Milky Way is a vast archepelago of stars, our sun lying in its central region,......Light which travels from the earth to the moon in little over a second. from the earth to the sun in eight minutes, and from the earth to the nearest star in three years, needs at least 30,000 years—three hundred centuries-to pass from end to end of the Milky way.

The number of stars in the Milky Way is something between 500 and 1500 millions....Beyond these (the Suburbs) space seems to be deserted, devoid of stars over expanses which are enormous in comparison with the dimensions of our galactical universe as we have described it".

"What is beyond this?

"Well, beyond this we find those strange bodies, the spiral nebulae, lying like silver snails in the garden of the stars. We have discovered several hundred thousand of them....Most astronomers incline to think, for very good reasons, that the spiral nebulae are systems like the Milky Way & comparable to it in their dimensions......

"The ether, the medium that transmits luminous waves, and matter seem more and more to be merely modalities. We explained this, on the strength of the most recent physical discoveries, in a previous chapter. There is nothing to prove that these two forms of substance are not always associated.

" Does not this give me the right to think that perhaps our whole visible universe, our local concentration of matter, is only an isolated clump or sphere of ether? If there is such a thing as absolute space (which does not mean that it is acessible to us), it is independent of ether as well as matter. In that case there would be vast spaces, devoid of ether all round our universe. Possibly other universes palpitate beyond these; and for us such worlds be for ever as if they did not exist. No ray of knowledge would ever reach us from them. Nothing could cross the black, dumb abysses which environ our stallar island.

"Are there, then" some will cry in astonishment, "things which exist, yet we will never know them? Naive pretension to want to embrace every thing in a few cubic centimeters of grey brain-stuff."

This fourfold [94] division is general and applies to all the Brahmandas or solar systems which consists of (1) planets with their (2) Satellites and intermediate regions, and (3) the suns. For all of them (4) *Svar* is common, the same immense vast space beyond the ethereal sphere.

The Four Regions : Vedic Texts.

Numerous are the passages in Vedic literature, in which the four regions and the *Svar*, as the abode of the Immortals, have been explicitly mentioned. We shall quote here a few of these:

"Four are these worlds or regions : the Earth, terrestrial, the Intermediate, Astral, the Heaven, Ethereal, and *Apas* [95] pervading or spatial. Four are these Devas, shining ones ; the fire, (luminiferous), the air (transparent), the sun (luminous) and the moon (illumined). Four are these Vedas : the *Rig veda*, the *Yajur veda*,

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94 In hundreds of Mantras, it may be noted, the visible universe is spoken of as *dvaya-prithvi*, heaven & earth, the former being the ethereal region with its luminous orbs & the latter, the illumined planets with their satellites. The *svar* or the invisible space-region is not referred to in them being the uncreated, eternal spiritual world, it forms no part of the material Cosmos.

95 *Apas* also means water and the firmanent wherein float the clouds and watery vapours. Sayana explains it in many places as the *Antariksha* or intermediate region. Here it clearly stands for the spatial region beyond the stellar sphere.

the *Sama veda*, and the *Brahma veda.*" 96
"*GopathaBrahman*" 11·27.

II. "From *Prithivi*—terrestrial region, I ascend to *Antariksha*, intermediate region, from the intermediate region to *Diva*, heaven, ethereal region; from the vault of the heaven (stellar sphere) I go to the *Svar-jyotish*, Bliss—Effulgence region." 97 Yaju. XVII-67.

III. "The Lord created the sun and moon as before (as in former cycles).

And *Diva* heaven or the ethereal region, and *Prithivi*, earth the terrestrial region, and *Antariksha*, the intermediate region, as also *Svar*, the Bliss-region." 98 Rv. X. 109-3.

IV "Peace be heaven, ethereal region, peace be the intermediate region, peace be the earth,

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96 चत्वारो वा इमा लोकाः पृथिव्यन्तरिक्षं द्यौ राय इति ।
चत्वारो वा इमा देवा अग्निर्वायु रादित्यश्चन्द्रमाः ।
चत्वारो वा इमा वेदा ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेद इति ॥
गोपथ० २, २७ ।

97 पृथिव्या अहमुदन्तरिक्षमारुहम् । अन्तरिक्षाद् दिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥ य० १७, ६७ ।

98 सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ऋ० १०, १६०, ३ ।

terrestrial region, and peace be the spatial (pervading) region." 99 Yv. XXXVI-7.

V. "By Whom the *Dyaus*—heaven, (ethereal rigion) is made mighty, and *Prithvi*, Earth (terrestrial region) is made firm, by Whom the *Svar* (Bliss-region) has been established where there is no pain, Who has placed satellites (or atmosphere) in the *Antariksha*, intermediate region, to Him we adore with offerings." 100

VI "May we seekers of glory win the world of the virtuous through that vow of fervor and austerity, by which the shining ones (devas the wise) on leaving the body ascended to the *Svar*—Bliss-region, the navel of immortality." 101

Atharva. IV. 11-6.

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99 द्यौः शान्ति रन्तरिक्षꣳ शान्तिः पृथिवी शान्ति रापः शान्तिः ॥

य० ३६, १७ ।

100 येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥

ऋ० १०, १२१, ५; य० ३२, ६ ।

101 येन देवाः स्वरारुरुहुर्हित्वा शरीरममृतस्य नाभिम् ।
तेन गेष्म सुकृतस्य लोकं घर्मस्य व्रतेन तपसा यशस्यवः ॥

अ० ४, ११, ६ ।

Sayana explains *Svar* by *Svarga*, paradise. Griffiths renders it by, "heaven" and अमृतस्य नाभिम् by 'the centre of life eternal;' *Tapas* he explains as "ardent religious devotion."

VII. Up from darkness (material life, gloom of ignorance) may we possessing vision attain to *Svar*, the higher region of bliss, to the Divine Spiritual Sun [102] among the shining ones, to the highest (noblest) Light (Effulgence)." [103] Yajur veda XX. 21, XXVII, 10. XXXV. 14, XXXVIII 24.

VIII. " O shining ones, we have attained to *Svar*-Bliss-region. We have become immortals. We have become subjects of the Lord of creatures. Amen. [104] Yaju, IX, 21. XVIII-29.

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102 Compare Rv. I. 115-1.

आप्रा द्यावा पृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ।

Where the Surya, sun is described as " filling heaven, earth and sky " and as " soul of the moving and unmoving creatures." Sayana in explaining the passage says.

अन्तर्यामितया सर्वस्य प्रेरकः परमात्मा जगतो जंगमस्य

' तस्थुषः ' स्थावरस्य ' आत्मा ' स्वरूप भूतः

that the sun here denotes the Omniscient Supreme, Spirit Impeller of all, soul of the moving and unmoving.

103 उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

य० २०, २१; २७, १०; ३५, १४, ३८, २४ ।

104 स्वर्देवा अगन्मामृता अभूम ॥

प्रजापतेः प्रजा अभूम वेट् स्वाहा ॥ य० १८,२९ । ९,२१,१८,२९ ।

105 मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।

यश्चापश्चान्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥

ऋ० १०, १२१, ९ ।

IX. "May He not injure us, the Creator of *Prithivi*—earth, terrestrial region. He who being the Truth—Law created *Diva*, heaven, the ethereal region, who created the *Apas* firmament, intermediate region, and the vast *Chandra*, Bliss-region. Unto whom, unto that God shall we adore with offering." 265

Rig. Veda. X. 121-9

X. "From surface of *Prithivi*, Earth, (terrestrial region) I ascend to *Antariksha*, intermediate region; from *Antariksha*, intermediate region, I ascend to the *diva*, heaven—ethereal region.

From vault of *diva*, heaven (ethereal region) where their is no pain, I come to *Svar-jyotish*—the Bliss-Effulgence region." 106 Atbarva IV. 14. 3.

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106 पृष्ठात् पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद् दिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥ अ० ४, १४, ३ ।

Sayanacharya thus expounds this Mantra :—

पृथिव्याः पृष्ठात् भूलोकाद् अहं अन्तरिक्षम् आरुहम् आन्तरिक्ष लोकम् आरोहामि ।

तस्माद् अन्तरिक्ष लोकाद् दिवम् द्युशब्दवाच्यं तृतीयं लोकम् आरुहम् आरोहामि ।

नाकस्य नास्मिन् अकं दुःखम् अस्तीति नाकः तादृशस्य दिवः ।
द्युलोकस्य पृष्ठात् उपरि देशात् स्वः । आदित्य नामैतत्

XI. "Pattern of thy power Thou hast made Earth, Firmament and *Svar*, Bliss region; encompassing all Thou pervadest the Heaven, ethereal region." 107 Rv. I. 52. 12.

Prakriti : its Modalities :

Prakriti, which in the Vedas is also spoken of as *Ajâ*, unborn, and *Aditi*, indestructible, is the *prathamaja*, primordial substratum of the Universe. It consists of three *gunas*, 108 constituents, *viz* : *tamas*, Matter, *rajas*, Energy and *Satva*, Life element. In the evolutionary process, the first two which are inseparable manifest themselves into five *dhatus*, states or modalities; *viz*: (1) *Akasha* or Ether of which *shabda*, sound or vibration, is the attribute; (2) *Vayu* or gaseous state with its characteristic

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आदित्य मण्डलस्थं हिरण्मयं पुरुषाख्यं ज्योतिः अहम् अगाम प्राप्नोमि ॥

He thus takes the *diva* or heaven as the third region, and above that is the *Svar*, the sphere of the Spiritual Sun where dwells the light of the Supreme Spirit's Effulgence.

107 चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः । परिभूरेष्या दिवम् ॥

ऋ० १, ५२, १२ ।

108 The word *guna* means a cord, a rope. The three *gunas* which are likened to black, red and white strings twisted into a cord, interlaced and inseparable, are the constituents of *prakriti*. The word means also 'quality', and hence sometimes in this connection it is mistranslated as such.

of *sparsha*, touch or expansibility; it has also sound as its quality; (3) *Agni*, the igneous or luminous state of matter, in which heat and light are produced; its characteristics *rupa*, form or visibility; it has also the two preceding attributes; (4) *Jala*, liquid, with *rasa*,taste, or fluidity its peculiar quality in addition; and (5) *Prithivi* solid, with *gandha*, smell, or rigidity added.[109] The order of Evolution is from *Akasha* through the other stages to *Prithivi*; the subtler forms pervade the grosser and hence their attributes are found in the latter. Accordingly the last or grossest *Prithivi*, is cognisable by all the five senses with its attributes of sound, touch, form, taste and smell, *i. e.* ear, skin, eye, tongue, and nose. The last two predominate on the earth with its land, sea and molten lava; the second and third exist mainly in the intermediate or astral region with its air, vapors, electricity and gases producing combustion;

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108 See Nieruktam XIV, 4 quoted below :

आकाश गुणः शब्द आकाशाद्वायुर्द्विगुण स्पर्शेन
वायोर्ज्योति त्रिगुणं रूपेण ज्योतिष आपश्चतुर्गुणा
रसेनाद्भः पृथिवी पंचगुणा गन्धेन ॥

109 See also Manu I, 75-78.

the firt *Akasha* occupies the heaven or the stellar Universe.

Satva the life element.

The above are the lower strata of *Prakriti* evolution. The higher is *Satva*,[110] or Life element manifesting in organic forms, in the vegetable and animal kingdoms. Its characteristic is assimilation and reproduction. According to Yog Darshana,[111] *Satva* is the basis upon which the *Chiti Shakti* (consciousness power) or the soul acts, and is able through it to develop

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110 Compare *Bhagvad Gita* Chapter VII, 4 where earth, water, fire, air, ether, *manas*, reason and egoism are enumerated as the eight-fold division of *Prakriti i, e.* of its *tamas* and *rajas* constituents.

Then follow, VII. 5 :

अपरयेमितस्त्वन्या प्रकृतिं विद्धि मे पराम् ।
जीव भूतां महा बाहो ययेदं धार्यंते जगत ॥

"This the lower; other than this know my higher *Prakriti*, the Life-element, by which, O mighty-armed! the world is upheld."

111 On aphorism 2 of Patanjali, *Yoga Darshana*, Vyasa in his *Bhashya*, commentary, says :

चितं हि प्रख्या प्रवृत्ति स्थिति शीलत्वाव त्रिगुणम् ।
प्रख्या रूपं हि चित्त सत्त्वं रजस्तमोभ्यां संसृष्टमैश्वर्यं विषय प्रियं भवति ॥

The sense of this is that the attribute of *Satva* is *Prakhya* perception and knowledge, of *rajas* it is *Pravritti*, activity, and of *tamas Sthiti*, intertia. The *Chitta*, mind, swayed by these *gunas* exhibits their characteristics.

sensation, perception and knowledge. Aryan philosophers hold that the more one has of this element, the better he is able to control the passions, generated by the other two forces of *Prakriti*, and the greater progress he makes in purity and wisdom ; it is the embodiment of harmony or rhythm and leads to happiness. While *rajas* impels to *karma*, action, and brings *aishvarya* dominion, *Satva* acting on it produces unselfishness and benevolence. Attachment to *tamas* is the root cause of indolence, carelessness and ignorance ; it creates a longing for sensual pleasures and is the sure precursor of misery and sorrow.

Man the Microcosm, his four bodies.

Man the microcosm [112] has four bodies [113] corresponding to the four divisions of the

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(112) "Swedenburg discerns that the natural world is the outbirth of the spiritual world ; that man is summary of nature and nature is man in diffusion, that indeed the universe is as if it were in the sight of God as a Grand Man. All things in nature in fire, air, earth and water, every beast, bird, fish insect, reptile, tree, herb, fruit, and flower represent principles in the human soul.'

यथा पिण्डे तथा ब्रह्माण्डे

" Emmanuel Swedenburg, the Spiritual Columbus." 1917.

113 "As in human body so in the universe." is the Upanishad maxim. See Satyarth Prakash of Swami Dayananda Chapter VII : English translation, 2nd Edition pp. 289-290.

cosmos, often spoken of as the body of the Great God—Brahma [114]. *viz*: (1) the *Sthula Sharira*, gross physical body, consisting of solids from bone to skin, and of liquids,—blood and other fluids; (2) the *Sukshma Sharira*, astral body, comprising the five physical principles in subtle form, and the five vital or nervaunic principles of Life [115] supplemented by the five principles

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114 यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ अ० १०,८,१ ।

"We render obeisance unto That Great God Who governs the Past the Present and the Future and the whole Universe; whose is the absolute Bliss (*svar*)."

Av. X, 8, 1.

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥ अ० १०,७,३२ ।

"We render obeisance unto That Great God Whose Earth is the foot, and intermediate region the abdomen; who has made heaven forehead."

Av. X. 7, 32.

See also Mantras 33 or 34 of this hymn X, 7.

115 The five-fold division of the Life principal represents the various activities or systems within this body of ours;

I. *Prâna*-the respiratory system, which working through the lungs, nostrils or mouth supplies oxygen and purifies the blood; it is the primary sustainer of life, its chief emblem and is thus said to appoint others to their respective activities.

II. *Apâna*-the excreatary system, which working through the urinary and excretory organs and through the skin throws out the refuse or waste products;

III. *Sâmana*-digestive system, which working through the mouth, intestines, liver etc., assimilates food and makes it fit for absorption into the blood;

of sensation: it accompanies the soul in all its births and deaths; (3) the *Kârna Sharira*,—the causal or ethereal body in which the soul enjoys sound, dreamless sleep; and (4) the *Turiya Sharira*—the spiritual body through which the soul becomes absorbed in the contemplation of the All-blissful Supreme Spirit, in the state of of Samadhi (concentration through Yoga) and of Emancipation. So long as the soul is confined in the gross body, man has to live on earth,—the

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IV. *Vyâna*-the circulatory system, which through the heart, arteries, and veins supplies nourishment to all parts of the body; and.

Udâna-nervous system, which through the brain, sensatory and motor nerves brings in sensation and works the muscles; it is the highest. Through it man works, destiny going to the higher regions if virtuous, to the nether if a sinner. and to the middle or man's, world if his deeds are mixed.

See *Prashnopanishad*, Question III, 5-7.

1 चत्तुः श्रोत्रे मुख नासिकाभ्यां प्राणः स्वयं प्रतिष्ठते ।

2 "पायूपस्थेऽपानं ।

3 मध्येतु समानः राष एतद्धुतमन्नं समं नयति तस्मादेता । सप्तार्चिषो भवन्ति ॥ ५ ॥

4 हृदि ह्येष आत्मा अत्रैतदेक शतं नाडीनां तासां शतं शतमेकै कस्यां द्वासप्ति द्वांसप्तिः प्रतिशाखा नाडी सहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

5 अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्य लोकम् ॥ ७ ॥ प्रश्न ३, प्रश्न उपनिषद् ॥

terrestrial region; with his astral body he enters the *Yam-loka*, atmosphere, and may soar up to the moon in the intermediete region ; his causal or ethereal body enables him to get to the *Brahma-loka*, the solar region of light, while with his spiritual body he goes to the *Svar*, spatial region of bliss.

Four-fold Division in Nature and Society.

According to Aryan teachings the four-fold division holds good in several other spheres. We will mention a few :

I. There are four eternal but finite entities :

1. *Tamas*, Matter;

2. *Rajas*, Energy ;

3. *Satva*, Life ; these three as already noted are the constituents of *Prakriti*.

4. *Chiti Shakti*, Soul or consciousness power, which acting on its vehicle the *Satv* produces *manas* or Mind.

II. There are four eternal as well as limit less entities.

I. *Dik*, Space with four directions [116] and

116 The four directions of the compass are North and South ,determined by the position of the polar star, the East and West, denoted by the revolutions of the earth or the rising of the sun. Sometimes the Nadir and Zenith are spoken of as two other directions, but a little reflection will show that there is nothing in the Universe to fix them. To our antipodes the Nadir is the direction of our zenith. We see the sun and moon

four dimentions; [117]

2. *Kala*, Time with its four cycles or Yugas; [118]

3. The *Shabda Brahma*, Truth or the Divine word with its four Vedas. [119]

4. The *Para-Brahma*, who is Sat, Absolute Existence, *Chit*. Absolute Intelligence, *Ananda*, Absolute Bliss and *Ananta*, Infinite.

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high above on our heads, but if there are intelligent beings on these orbs, to them our earth must be high towards their heads.

117 Length, breadth, height and velocity or duration according to the latest discoveries of Einstein, the great Mathematician who propounded the Relativist theory.

118 The duration of the *Kali-Yuga* is 432 thousand years, of the *davapara* twice. of the *Treta*, thrice and of *Satya*, four times that duration. All four make up a *Kalpa* or *Brahma* Day, equivalent to four million three hundred and twenty thousand years.

119 Compare शास्त्र योनित्वात् Brahma Sutra, I. 1. 3., as also

अस्य महते । भूतस्य निःश्वसितमेतद यदृग्वेदः ॥ *Brihad*, II. 4. 10., and महत ऋग्वेदादिः शास्त्रस्यानेक विद्यास्थानोपबृंहि तस्य प्रदीपवत्र सर्वार्थ्योव द्योतिनः सर्वज्ञ कल्पस्य योनिः कारणं ब्रह्म ॥

Shankaracharya on the Sutra I, 1, 3,

Sayanacharya in his Introduction to the Aitareya Brahmana discusses the question and arrives at the conclusion that like Space and Time the Veda is eternal; his words are:

"कालाकाशादयो यथा नित्याः एवं वेदोऽपि ॥

आदि सृष्टौ तुकालाकाशादि वद् वेदोत्पत्ति राम्नायते" ॥

III. There are four sources of light; (1.) the luminous orbs or the suns and stars; (2.) the illumined globes including planets and satellites; (3.) electricity and (4.) fire.

IV. There are four kingdoms of Nature on this earth : (1.) the mineral with its physical energy; (2.) the vegetable with its life principle regulating assimilation and reproduction added; (3.) the Animal kingdom having in addition conciousness or will power; (4.) the Human with its Reason besides the above.

V. Human Society, like the four main parts of the body, viz; the head, the arms, the trunk and the legs, is divided into four *Varnas* or classes; (1.) the *Brahmana*, the scientists, educationist and priest; (2.) the *Kshatriya*, soldier, ruler and administrator; (3.) the *Vaishya*, farmer, cattle-breeder and trader; and (4.) the *Sudra*, mechanic, labourer and servant.

VI. Man's life is divided into four *Ashramas*, stages of his development :—

1. *Brahmacharya*, studentship; the learner acquiring knowledge and experience;

2. *Grihastha*, the householder, applying his knowledge to the direction of the affairs of his family and of the state;

3. *Banaprastha.* the forester, engaged in purification and meditation in solitude on the power of God and the loveliness of Nature ;

4. *Sanyasin*, the recluse, doing good to mankind and in *Samadhi* realising the Infinite.

VII. Man has four *avasthas*, states or conditions :—

1. the *Jagrata*, Wakeful;

2. the *Svapna*, when dreaming;

3. the *Sushupti*, in sound sleep; and

4. the *Turya*, ecstatic in *Samadhi*, deep meditation, on the Supreme Soul.

VIII. There are four steps for the proper achieving of an objective :—

1. *Jnâna*, right knowledge of the object and of the measures necessary for obtaining it;

2. *Karma*, work and endeavour in the right direction ;

3. *Upasana*, getting near the objective;

4. *Vijnana*, realising or attaining it.

IX. Knowledge itself has occordingly four well marked divisions :—

1. *Rik*, science and learning;

2. the *Yajus*, training for practical application and for *Yajna*, benevolence;

3. the *Sâman*, harmony or art;

4. the *Atharva*, philosophy for removing doubt.

X. The Aryan State, [120] like most modern States, had four chief Officers :—

1. *Ahdipati*, overlord, King or President,

2. *Rajya*, Head of the Executive; Prime Minister;

3. *Senapati*, Army lord; the Commander-in-Chief of forces;

4. *Dand Netri*, Minister of Justice; Lord Chancellor.

XI. Similarly *Dharma*, righteousness, according to Swami Dayananda Saraswati, consists of four essentials :—

1. *Satya*, truth;
2. *Nyaya*, Justice;
3. *Upasana*, Devotion to Deity; and
4. *Paropakar*, Benevolence.

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120 सेनापत्यं च राज्यं च दण्डनेतृत्वमेवच ।
सर्वंलोकाधिपत्यं च वेद शास्त्र विदर्हति ॥ Manu XII. 100.

XII. At his Enlightenment Buddha saw four noble Truths which he expounded at great length:—

1. the existence of Sorrow;
2. the cause of suffering;
3. the cessation of sorrow; and
4. the eight fold path which leads to the cessation of sorrow. [121]

Svar: the Bliss region; Its felicities, Vedic Texts.

The question with regard to *svar*, which will suggest to the mind is what is it and what is the condition of the Emancipated souls therein? The *Mantra* qualifies it by *rochanam* which,

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121 Curiously enough there are on our globe four big continuous tracts of land or contineuts, viz, 1. Eurasia, 2. Africa, 3. America and 4. Australia; as also four great expanses of water or oceans dividing them, i. e, 1. the Atlantic between Europe and America, 2. the Pacific between the latter and Asia, 3. the Indian dividing Asia and Africa, and 4. the Arctic separated from these to the north of Asia and America. The Antarctic is to the south of the others and not separated from them.

Again there are four races on the earth:—

1. the white or European;
2. the black or Negro;
3. the yellow occuping east of Asia, and
4. the brown inhabiting Southern and western Asia. The Red Indian may be called a fifth Race, but are getting almost extinct.

There are four great Religions:—1. Hinduism, 2. Buddhism, 3. Christianity, and 4. Islam. Such coincidences do not prove anything, but they are interesting as phases of thought.

according to the Dictionary, means not only 'resplendent and radiant', but also 'beautiful and lovely'. These two expressions thus give an idea or indication of what the Spiritual world, to which the glorious ones go, is like. Aryan Rishis have delighted in depicting the raptures experienced in it, and passages of great beauty abound in the Upanishads and other ancient sacred books, describing the beatitude of the blessed ones, when they have obtained a vision of *Brahma*, the Great Reality. We shall not quote these, but content ourselves here with citing five Mantras, from one of the grandest hymns (IX, 112) in the Rig-veda, of which the Refrain is [122]

"For Indra-Lord Almighty.

O Life-drop, O Man! flow round" i.e. go round the work in this life consecrating it unto Him.

They are in the form of prayers or aspirations addressed to *Pavamana*, Purifier and Holy, an appellation of *Soma*, the Life Universal.

"Wherein is light ever fresh, in which is placed *Svar* Bliss-region.

(278.) इ॑द्राये॑दी परि॑स्रव ॥ repeated in all the 22 Mantras of Hymns 111, 112 and 113, of Mandala IX.

Place me, O *Pavamana*, Purifier! in that immortal, imperishable world "[123]

R. V. IX, 113, 7.

"Wherein is the King diffusing radiance-*Vaivasata*, the Judge; wherein is (heaven's) temple; wherein are those everflowing waters (of life ever-lasting), therein make me immortal."[124]

R. V. IX, 113, 8.

"Wherein is movement free according to desire in the thrice (blessed) happy region, in the third sphere of inmost heaven;

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123 यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वर्हितम ।

तस्मिन् मां धेहि पवमानामृते लोके अक्षिते ॥ ऋ० ९, ११३, ७ ।

"O Pavaman, place me in that deathless, undecaying world, wherein the light of heaven is set and everlasting lustre shines."

GRIFFITHS.

124 यत्र राजा वैवस्वतो । यत्रावरोधनं दिवः ।

यत्रामूर्यह्वतीरापस्तत्र मामभृतं कृधि ॥ ऋ० ९, ११३, ८ ।

" Make me immortal in that realm where dwells the King Vivasvan's son,

Where is the secret shrine of heaven,
Where are those waters young and fresh."

GRIFFITHS.

वैस्वतः means according to Dictionary "derived from *Vivasvat*, shining forth, diffusing light." Griffiths takes it to stand for *Yama*. अवरोधनं which Griffiths, renders 'secret shrine' means 'descending, enclosure, temple, as also 'investment, siege.' It may signify 'heaven's enclosure,' may signify enclosing the heaven or ethereal region' and thus beyond it.

Wherein are worlds full of light, therein make me immortal." 125 R. V .IX .113 .9.

" Wherein are desires and wishes satisfied, wherein is the world of the radiant (Spiritual) sun;

Wherein is freedom and satiety, therein make me immortal." 126 R. V. IX. 113. 10.

" Wherein abid felicities and transports, happiness and joys of love.

Wherein wishes of the desirous are fulfilled,

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125 यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः ।

लोका यत्र ज्योतिष्मन्तस्तत्र माममृतं कृधि ॥ ऋ० ९. ११३. ९.

" Make me immortal in that realm where they move even as they list;

In the third sphere of inmost heaven where lucid worlds are full of light."

GRIFFITHS.

126 यत्र कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम् ।

स्वधा च यत्र तृप्तिश्च तत्र माममृतं कृधि ॥ ऋ० ९, ११३, १०.

" Make me immortal in that realm of eager wish and strong desire,

The region of the radiant Moon, where food and full delight are found."

GRIFFITHS.

'Eager' and 'Strong', are added by Griffiths. While Sayana and Macdonell understand by ब्रध्न as the 'ruddy Sun', he takes it to refer to the Moon.' स्वधा Which signifies 'self-determination' in its derivative meaning, he takes the conventional sense of 'food'.

therein make me immortal." [127] R. V. IX, 113, 11.

As regards freedom of Emancipated souls the Yajur Veda is very explicit :—

" Moving around created things, moving around world, moving around in all directions and spaces ;

Standing above the primordial substratum (*prakriti*), he (the Emancipated Soul) attached himself, through the spirit of Law, unto the Supreme Spirit." [128] Yaju. XXXII. 11.

" Moving freely (instantly) around heaven and earth, around the worlds, around spaces and *Svar* the Bliss region ;

Having untied (unfolded) the extended thread of Law he (the Emancipated Soul) saw that (Law), became that and was that." [129]

Yaju XXXII. 12.

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127 यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते ।
कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधि ॥ ऋ० ९,११३,११.

" Make me immortal in the realm where happiness and transports.

Where joys and felicities combine and longing wishes are fulfilled."

GRIFFITHS.

128 परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय पथम जा मृ तस्यात्मनात्मानम भिसं विवेश ॥ य० ३२,११.

129 परि द्यावा पृथिवी सद्य इत्वा परि लोकान् परि दिशः परि स्वः ।

The Joys of Emancipated Souls.

A litte reflection will reveal the beauty, the grandeur and the simplicity of these verses. The devotee seeking and desiring immortality speaks in rapturous terms of the joys, which the Emancipated have at their command on getting to the abode of the 'gods'. What is his conception of *Svar*, the Bliss-region? (1.) In that imperishable world which bounds or encloses the heavens, light is ever fresh; the intellect is illumined with new truths, and the soul finds new visions, when absorbed in the contemplation of the Great Effulgence, who diffuses radiance all round; (2.) therein the waters of life everlasting, are ever flowing and he feels as if every moment he were feeling a new flow of vigour and vitality,

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ऋतस्य तन्तुं विततं विचृत्य तदपश्यत्तदभवत्तदासीत् ॥

य० ३२,१२.

The meanings given in the text are *adhibhautic*, referring to the human soul; both these Mantras if interpreted in the *adhyatimic* or spiritual sense will refer to the Supreme Soul and the translation will be:

"Pervading created things, pervading world, pervading in all directions and spaces; standing above the premordial substratum (*prakrriti*) He (the Supreme Spirit) entered the soul by the spirit of Law" Yv. XXXII, 12.

"Pervading instantly around heaven and earth, around the worlds, around space and *Svar*, the Bliss-region. Having untied the extended thread of Law, He (the Supreme Spirit) saw *that* (Law) became *that* and was *that*." Yv. XXXII. 12.

which never wears or decays; (3). He can go about whereever he likes as all movement is free; he is not confined to any place and may visit the innumerable worlds full of light (4). All his desires and wishes are satisfied since he is in the Presence, in the world of the Spiritual Sun ; there he enjoys the full delight of perfect freedom and satiety. 5. To crown all in that world abide all sorts of felicities and transports ; he enjoys happiness and the joys of love, all his desires are fulfilled. He has reached the highest state of blessedness.

It will be seen that according to the Vedas the Soul in *Mukti*, Release, does not lose its individuality as in the *Nirvana* of the *Buddhists*, and the *laya* of the Neo-vedanties, because they hold that personality vanishes and conscious thought no longer functions. Nor is it like the heaven of the Christians, where the blest ones sing everlastingly hallelujas to the Father, the Son and the Holy Ghost. Nor is it like the *Go-loka* of the Vaishanavas, where Sri Krishna is the only male, and all the devotees are *gopis*, maidens, engaged in *ras-lila*, dancing, singing, and acting. Neither has it anything in common with the paradise of Islam, and the *svarga* of later

Hinduism, full of sensuous pleasures, with the beautiful damsels, wine, delicious dishes and other physical enjoyments.

As regards the joys of the Emancipated, referred to in these sublime Mantras, Professor Von Roth, the renowned Oriental Scholar, the founder of Vedic Philology, who with Bohtlingk was the compiler of that great Sanskrit-Vedic Dictionary, in seven volumes, published at St. Petersburg, observes :—

" The place where these glorified ones are to live is in the heaven. In order to show that, not merely that an outer Court of the divine dwellings is set apart for them, the highest heaven is expressly spoken of as their seat. This is their place of rest, and its divine splendour is not disfigured by any specification of particular beauties or enjoyments, such as those with which other religions have been wont to adorn the mansions of the blest...... There they are happy: the language used to describe their condition is the same with which is denoted the most exalted felicities".*

* Muir O. S. Texts Vol. V p. 307, quoted by Griffiths in his footnotes.

A question.

Here is a question for the advocates of evolution in Religion? How was it that while the primitive Vedic Rishis were able to formulate such exalted ideas of spiritual illumination and freedom, as the goal of human effort, the speculations and teachings of the later religious reformers—of Gautama Budha perhaps the greatest and noblest of Moral Teachers, of Shankaracharya, the keenest Monistic philosopher, as also of St. Paul and the Christian divines, of Vaishanava Saints—show not only no progress in that conception, but a decided retrogression? How was it that Islam and mediæval Hinduism which came still later, held out to the faithful, as rewards, sensuous enjoyments and material comforts? Have the latest phases of religious thought—the Brahmo Samaj in India, the Unitarians in England, the Christian Scientists in America and the Babis in Persia, improved upon that picture? How does the theory of Evolution or of progress hold good in this phase of human thought?

Vishva-Karman, the All-Maker ;

Who is *Vishvakarman* the All-Maker, the Universal Artificer? The Mantra qualifies it as

the 'Possessor of all divine powers', 'by whom all these existing things are sustained all round'. There can thus be no doubt left in the mind that the word denotes the Supreme Lord in his aspect of the Maker [130] of the universe. The Lord God is *Vishva-Karman* who fashions all things by his power; it is through Him that all existing things were made, and it is He who cherishes them. There are two beautiful hymns (Rv. X. 81 & 82) of which the *devata* or subject is *Vishva-Karman;* we shall cull a few stanzas, to show what profound and sublime monotheistic ideas of the All-pervading Deity, were expressed by the Rishis. There is no trace of anthropomorphism, of pantheism or of polytheism in them:

"With eyes in all directions and facing in all directions, with arms and feet in all directions, the One God having created heaven and earth welded them together with arms and wings." [131]

Rv. X. 81. 3

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130 The idea of creation out of nothing, which the Semitic divine are so fond of propounding, was repugnant to the Aryan Rishis as a contradiction in terms. The Hebrew word, which has been rendered into 'create', means to 'make' and the first few *verses* of Genesis in the Old Testament show that the writers were not monists.

131 विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः
ऋ० १०, ८१, ३ ।

"O *Vishva-Karman*, All-Maker! Thine these regions which are highest, which are lowest, which are midmost, as also these (worlds)." [132]

Rv. X. 81. 5

"For blessing let us invoke today the Lord of Speech *Vishva-Karman*, the All-Maker, Swift as thought; May He Giver of all bliss, of Righteous work favourably hear all our invocations for help."[133] Rv. X. 81. 7

"Vishva-Karman, the All-Maker is Mighty in mind, is also the Great Judge, the Creator, the Ordainer and the most lofty Presence."[135]

Rv. X. 82. 2.

" He who is our Father, (protector), Creator, who is Ordainer knows all realms and beings;

Who is verily One alone, the name-giver of the shining ones; other beings go to Him, the

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132 या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्नुतेमा ।

ऋ० १०, ८१, ५ ।

133 वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।

स नो विश्वानि हवनानि जोषद् विश्वशंभूर वसे साधुकर्मा ॥

ऋ० १०, ८१, ७, ।

134 विश्वकर्मा विमना आद् विहाया धाता विधाता परमोत संदृक् ॥

ऋ० १०, ८२, २ ।

object of interrogation (knowledge).[135]

Rv. X. 82. 3

"He who is beyond the heavens, beyond this earth, is beyond the shining ones and the evil spirits ;

Which pray was the Primeval Germ held by *Apas*, the Spatial region, where all the shining ones saw together the vision". [136] Rv. X. 82. 5

How beautifully in numerous other places is the Lord described as All-pervading : we shall cite three verses only :—

" The All-pervading *Hansa*, the Supreme Spirit, dwells in men, dwells in noble souls, dwells in Law, dwells in the heaven. He is manifested in moving creatures, manifested in Law, manifested in immobile things. He is the Law." [137]

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135 यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या
ऋ० १०, ८२, ३ ।

136 परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
कं स्विद् गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे ॥
ऋ० १०, २२, ५ ।

137 नृपद् वरसद् ऋतसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥
ऋ० ४, ४०, ५ ।

"That (Supreme Spirit) moves (others), does not move (himself); That is far, That is near; That is inside of all, verily That is outside of all this (world)". 138 Yaju. XI. 5.

The wise see *That* (Supreme Spirit) placed in the inmost heart, the One Reality werein the Universe obtains resting-place;

In Him the whole universe evolves and involves; He the Omnipresent is web and woof in creatures." 139 Yaju XXXII. 8.

His grace.

Man obtains *Mukti*, Emancipation, not as the result alone of his own works, but through divine grace. Those, who are advocates of the theory of Karma, may demur to this proposition, specially those religionists who do not believe in a personal God. But a little reflection will show that though Justice rules the world, and every one gets according to his deserts, it is not through our unaided efforts only that we obtain success

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138 तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ य० ११, ५ ।

139 वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदं, सञ्च विचैति सर्वं स ओतः प्रोतश्च विभूः प्रजासु
य० ३२, ८ ।

in our undertakings, or can attain to the highest state of Bliss. It is He who leads and guides us, when we make the necessary endeavour and obey His Laws. True, a man reaps just as he sows, as pithily expressed by the great Persian Moralist, Saadi;

"Wheat from wheat grows, barley from barley;

Be not heedless about the recompense of (thy) deeds." [140]

But taking the illustration referred to in this couplet, let us examine the part which man plays in producing corn. He ploughs and prepares the land for cultivation, he scatters seed and may irrigate it, and when the grain ripens he reaps it, and separates it from the chaff. Such are his efforts, and we know that without these actions no one would gather a crop. But dive a little deeper into the causes which led to the yield of the produce, and we shall see how little is our part in it. The earth is the gift of the Lord, and without it there could be no ploughing or sowing; so is the sun, without whose light and

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140 *Gandum az gandum bi royad jau zi jau,*
az mukafat i amal ghafil ma shau.

heat there would have been no growth. The air which gives sustenance to all cultivation, and the rain as also canal or river water, which irrigates the land, were not made by man; they are the creations of the Most High. Who placed in the seed the potentiality of reproduction, and in the plant the power of assimilation of its food from the earth? Had man any hand in it? Does any one know what life is, and how one grain of seed produces so many of its kind? The incessant flow of sap from the root to the top is the wonder of science: the variety of plants and trees and their different hues are not man's work. These are the boons which the Almighty has bestowed upon mankind. How many are the causes which would blast or destroy the grain. Drought, hail, flights of locusts and floods are its enemies, against whom man cannot battle. It is He who gives us the opportunity to exercise our organs and faculties. Blessed are those who look upon all the fruits of their labour as a gift of the Lord. As in the physical so in the moral and spiritual world, it is the beneficence and grace of the Supreme Spirit, which grants man the will to improve, and the effort to rise higher, and helps him to

exercise self-control, and engage in unselfish benevolent work. He no doubt helps those who help themselves, but without His help man were helpless. This is the experience of all God-fearing, devout men. The Vedas therefore teach us in innumerable passages to pray to Him, and look to Him for strength, for His blessing. Every person who aspires to consecrate his life to the service of the Lord, and every one who engages in a *Yajna*, sacrifice, or other work for the common good must, according to Aryan Rishis, solemnly make a vow and pray to the Lord for help in to fulfilment. What is the vow?

"O *Agni*, Lord of Light! O Protector of vows! I will (in Thy Presence) make a vow: may I have the strength therefore and may it be fulfilled.

This is the vow: from untruth may I attain to Truth." [141] Yajurveda. 1. 5.

The *Savitri*, or *Guru Mantra* in *Gayatri* metre, which is considered the most sacred verse in the Vedas, also looks to Him for inspiration and guidance.

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141 अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात सत्यमुपैमि ॥ य० १, ५ ।

"Being, Intelligence, Bliss! We meditate upon That, most excellent Effulgence of the Divine Creator; may He direct aright our understandings."[142] Yaju. XXXVI 3.

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142 भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥ य० ३६, ३ ।

Sir William Jones, the famous Sanskrit Scholar, thus translates the *Gayatri* Mantra :

"Let us adore the supremacy of that divine Sun who illuminates all, from whom all proceed, to whom all must return. Whom we invoke to direct our understandings aright in our progress towards his holy seat."

CONCLUSION.

Before closing this imperfect Exposition, it may be remarked that the Hymn has made no attempt to give a logical definition of Truth, nor has it entered into any dialectical discussion or analytical reasoning as to its ultimate nature. The reason is that such abstruse speculations may fittingly form the subject of philosophical disquisitions, but they can have no place in a discourse of which the object is to impart instruction of practical value for enlighting men's mind and for guiding their conduct in life. Man is endowed with Reason, which when properly directed and trained, has the inherent power of discriminating between Truth and untruth; he as a rational being, unless blinded by prejudice, passion, greed or fear intituitively loves the former and shuns the latter. Basing its teaching on these premises, which are self-evident, the Hymn begins by designating Truth with two words expressive of its characteristics; it lays great stress on them by repeating them in three of the Mantras. These are Vibhrat,

'intensely-illuminating' (adjective) or 'brilliance effulgence' (noun) and *brihad*, 'vast and glorious' (adjective) 'loftiness and speech.' (noun).* There are numerous lights in this world; that of fire, or electricity or lightning, or the moon in the sky, and of the sun and stars in the heaven. Then there is the light of the eye and of the other senses, of the *manas*, or enternal organ, which receives impressions and unifies perceptions; as also of the *budhhi* or intellect which discerns. Of all these lights which effect our consciousness, Mantra 3 says that of Truth is "the most excellent and best".† Truth is *brihad*, 'vaste', since it is the Reality underlying objective phenomena, co-extensive with the universe, which though ever changing is the work of the Lord of Truth. Subjectively it is concomitant with Law, ‡ hence all-embracing. No ambiguity is, however, left because

* These are the Dictionary meanings, *brihatam-pati* or *Brihaspati* is lord of speech, Teacher of *devas*.

† All religions whether Aryan-Buddhism, Jainism, Zeroastrianism—or Semitic-Judaism, Christianity and Islam—have extolled Truth as the light of heaven. The idea appears to have originated with the Vedas.

‡ सत्यं चेत॒च चक्षुषी विश्वं सत्यम्

Truth and Law are two eyes; the universe is truth.

Av. IX. 5,21.

in the second Mantra occurs the word *satyam* "Truth" "placed in *Dharma*, the Law of Righteousness".

The Mantras in the Exposition having received detached treatment, it will be advantageous to give a general view of the whole hymn expressed mostly in its own words.

Mantra 1:—Truth is "luminous and vast"; It ensures "enjoyment of sweet ambrosia", mental calm. In "*Yajna-pati*" †, man of unselfish activity, it 'sustains life uncrooked' and righteous. He who by his Self protects this soul-force nourishes people, and "rules in many ways", by influencing them for their good.

ऋतं चं सत्यं चाभी द्धात्तपसोऽध्यंजायत ॥

"Law and Truth were produced from His Light and power".
Rv. X. 190.1.

प्रघान्वंस्य महतो महानि' सत्या सत्यस्य करंणानि वाचेम ॥

"Now verily shall I declare the works, mighty and true, of Him the True and Mighty".

† As the word *Yajna*, is rendered into 'sacrifice' which has come to bear a certain sense foreign to its significance in Vedic terminology, it may again be noted that the word is derived from the root यज् संगति करण देव पूजा दानेषु and refers to definite altruistic activities which consist of (1) *sangati karan*, promoting association and cooperation with equals, (2) *deva puja* service of the superiors including devotion to the Lord, and (3) *dana* or benevolence towards inferiors, who are worse off than ourselves.

Mantra 2 :—Truth " Luminous and vast " is well-cherished by the Power behind it. " It is placed in *Dharma*, the Law of Righteousness the supporter of the heaven ". It " destroys enmity, darkness and wickedness. A light ariseth which annihilates evil and hatred".

Mantra 3:—Of all lights Truth is " the noblest and the best light ". It is " called *brihad*; it is " all-subduing, winner of wealth ", more particularly of the wealth of ideas. It is an "all-illuminating brilliance, mighty like the sun to behold". It gives " endurance and strength unfailing".

Mantra 4:—O Man " shining with this light thou wilt attain to *svar*, the bliss-region, to Heaven's effulgence," through the grace of " Him who sustains all existing things, the all-creator, the Possessor of all divine powers."

The beauty and force of the Hymn is, however, increased a hundred fold, when we realise that its phrases may fitly be interpreted as referring to the Supreme Spirit. The peculiarity of Vedic terminology is that its words lead from known to the unknown, from Nature to Nature's God. The Solar Orb on the *adhidaivic* or physical

sphere, is the source of terrestrial light and energy and the support of its life. Similarly Truth is its counterpart on the *adhibhautic* or psychic plane. But the highest source of light is the Lord of Truth. If we interpret the Hymn in its *adhyatmic* or spiritual sense it will, with very few alterations warranted by the derivative meanings of the words, read as follows :—

Mantra 1 :—"The Supreme Spirit, (Brihad-Brahman)*, the Effulgence (Vibhrat) enjoys sweet ambrosia (bliss). In the *Yajn-pati* He sustains life uncrooked. By His Spirit He protects (our) soul-force, He nourishes people and rules in many ways."

Mantra 2 :—"The Supreme Spirit, the Effulgence is well-cherished being omnipotent. (His) Truth is placed in the Law, the supporter of heaven. He is the destroyer of enmity, darkness and wickedness. (His) light ariseth that annihilates evil and hatred."

Mantra 3 :—" Of all lights this is the noblest and best light. He is called *brihad*, the Supreme Spirit. He is all-conquering, wealth conquering,

* See A. v. IV, 16·1 where *brihad* stands for the Great God : it has this Meaning in several other Vedic passages.

all-illuminating brilliance, Almighty, like the sun to behold. He gives endurance and strength unfailing."

Mantra 4:—"O Lord! Shining with Light Thou pervades *svar* the Bliss-region, which is Heaven's radiance. By Thee are sustained all-existing things, by the All-creater, the Possessor of all divine powers."

Can human speech, I ask, rise to greater grandeur and be more expressive of the highest phases of Truth? Since the Vedas saw the light, many have been saints and sages, religious reformers and moral philosophers, who have written in praise of Truth, and some of them in the ecstatic terms.* But I doubt if there is in any other sacred book or ethical treatise, such a profound treatment of Truth, as in this *Vibhrat* Hymn. It is so concise and so fascinating; so suggestive and so comprehensive in its wide sweep; so true and so consonant with the spritual exprience and highest aspirations of man! Finding such precious gems of ennobling thoughts, is it surprising that the Seers and savants of Aryavarta, its scholars

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* a few of these elevating and noble expressions have been quoted by me in the Book on "Truth the Bed-rock of Aryan culture."

and divines looked upon the Vedas as divinely revealed? Is it any wonder that they regarded this oldest record in the literary history of the whole human race as the fountain head of its enlightenment, and as the repository of all that is necessary and useful for the progress and liberty of mankind?

List of Veda Mantras quoted in Vedic Texts No. 2 and 3.

Rig Veda Mantras.

Mandala.	Sukta and Mantra.	Foot note. in no 3.	Foot note. in no. 2.
I.	1–6	31	
			26
	21–6		39
	52–12		107
	54–7	9	
			13
	63–3	19	
	73–2		82
	86–9	40	
			52
	91–5	10	
			35
	93–3	30	25
	115–1		102
	141–1		89
	145–5	4	
			11
	159–3		57
	167–7	61	41
		11	
	174–1		50
			36
	180–7	58	
II.	15–1	43	
			45
	22–3	248	85

Mandala.	Sukta and Mantra.	Foot note. in no. 3.	Foot note. in no. 2.
III.	14–6	28	75
	32–9	29	47
	54–3	51	49
	55–4	52	59
IV.	17–10	36	65
	21–10	20	
	21–20		37
	22–6	35	46
	31–2	196	38
	31–3	21	
	38–10		84
	40–5		85
V.	5–12	186	137
			28
	25–6	12	33
	51–2	62	
	67–4	63	43
	82–7	13	15

Mandala	Sukta and Mantra.	Foot note.	
		in no. 3.	in no. 2.
VI.	18—4		91
	27—1	174	16
	27—2	175	17
	30—4	33	
	45—10	22	79
	50—2	65	29
VII	17—5	51	
	35—2	176	18
	35—12	66	80
	41—3	73	
	56—12	48	58
		64	
	56—22	46	
	75—7		83
	90—5	69	
	104—12	84	
VIII.	3—4		53
			87
	6—10	57	

Mandala.	Sukta and Mantra.	Foot note.	
		in no. 3.	in no. 2.
IX.	73—1	60	42
	94—4	44	81
	109—6	39	
	112—7		123
	112—8		124
	112—9		125
	112—10		126
	112—11		127
X	12—1	53	
	22—8		64
	27—1	85	
	37—2	76	
	81—3		131
	81—5		132
	81—7		133
	82—2		134
	82—3		135
	82—5		136
	87—12	86	
	121—5	18	100
	121—9		105
	128—4	68	69
	172—2		84
	190—1	49	
	190—3		98

Note :—Footnote in No. 2 refers to Vedic Texts No. 2, Truth and the Vedas.

Footnote in No. 3 refers to Vedic Texts No. 3 " Truth : Bedrock of Aryan Culture."

Yajur Veda Mantras in Vedic Texts No. 2 and 3.

Chapter.	Mantra.	Foot note.		Chapter.	Mantra.	Foot note.	
		in no. 3.	In no. 2.			in no. 3.	In no. 2.
I.	5		141	XXII.	11	74	
II.	10	83	70	XXVII.	10		103
				XXXII.	6		100
IX.	21		194		8		139
					11		128
	40	47			12		129
XI.	47	46			14		73
XV.	6	71	7		83		53
	51	80		XXXIV.	83		87
					1		71
XVII.	67		97		36	15	
	80	37				73	
		233	74				
		257					
	82	50	48				
	83	16	78	XXXVI.	3		142
			6	XXXVI.	5	21	
XVIII.	5		31				38
XVIII.	29		104		17		99
				XXXVIII.	14		56
					24		103
					4	78	
				XXXIX.	5		138
				XL.	17	231	72
XIX.	9		90		6	..	63
	30	72					
	72	56					
	73		22				
	74		54				
	75		62				
	77	87	40				
XX.	21		103				
	41	21	38				

Atharva Veda Mantras in Vedic Texts No. 2 and 3.

Kanda.	Sukta Mantra.	Foot note. in no. 3.	Foot note. In no. 2.
I.	10—12	88	
	33—2	90	
II.	35—4	70	68
III.	1—4	67	
	11—8	41	19
	16—3	15	
		73	
IV.	4—6	98	
	9—7	77	
	11—6		101
	14—3		106
	16—6	91	
V.	3—4	68	69
	11—3	25	8
VI.	1—2	23	9
	61—2	32	12
VII.	17—5	81	
	24—1	75	
	73—2	92	
VIII.	3—11	93	
IX.	5—21	45	27
X.	3—25	42	20
	7—32		114
	8—1		114
	8—19	43	21

Kanda.	Sukta Mantra.	Foot note. in no. 3.	Foot note. In no. 2.
XI.	6—11	89	
XII.	1—1		30
XV.	1—3	24	10
	6—2	54	60
	6—2	55	61
XVIII.	3—47	59	44
XIX.	10—2		18
	11—1		80
XX.	22—4	17	14
XX.	34—18	27	51
	64—2	26	24
	91—8	79	
	104—2		53
			87
	112—2	14	34
	124—2	21	
	124—4		38

Note.—Footnote No. 2 refers to Vedic Texts no. 2 "Truth and the Vedas."

No. 3 refers to Vedic Texts No. 3 "Truth : Bedrock of Aryan Culture."

MAXIMS.

"By Light do thou quicken and advance Truth for the sake of Truth".

Rig Veda.

"The Law is Truth, the Law is Truth".

Yajurveda.

"Him the Law and Truth, Sun and Moon and Stars follow."

Atharva Veda.

"Must not deviate from Truth ; must not deviate from righteousness."

Taitereya Brahmana.

"From untruth lead me unto Truth ; from darkness lead me unto Light ; from death lead me unto Immortality."

Upanishad.

"Must speak words purified by Truth."

Manu.

"The supreme gift is the gift of Truth ; the supreme savour is the savour of Truth ; the supreme delight is the delight of Truth."

Gautama Buddha.

"Beginning Truth, Cycle-beginning Truth; Truth verily is and Truth verily, O Nanak, will endure."

Guru Nanak.

"Just dealings, the acceptance of Truth and the rejection of untruth, under all circumstances constitute the True conduct of life or Dharma."

Swami Dayananda.

"Truth is the foundation of all that is good and great."

"God, *I know*, is Truth",

Mahatma Gandhi.

"Truth is the intellectual wealth of the world. The noblest of occupations is to search for Truth. Truth is the foundation, the superstructure and the glittering dome of progress."

"Truth is the mother of joy. Truth civilises, ennobles and purifies. The grandest ambition that can enter the soul is to know the Truth. Truth gives man the greatest power for good. Truth is sword and shield. It is the sacred light of the soul."

Ingersoll.